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A

DISSERTATION

ON THE

LANGUAGES, LITERATURE,

AND

MANNERS

OF

EASTERN NATIONS.

[Originally prefixed to a DICTIONARY PERSIAN, ARABIC, and ENGLISH.]

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A DISSERTATION ON THE LANGUAGES, LITERATURE, AND MANNERS OF EASTERN NATIONS.

THE Manners of Mankind muſt ever form an intereſting enquiry. In every age and climate they diſplay a wonderful diverſity of character; and exhibit a picture ſo variouſly coloured, that we are convinced by experience alone, that the great original of the whole is Man. In all inveſtigations of this important ſubject, Language claims a ſuperior degree of attention: in many points it will be found a moſt unerring guide; and, when viewed on philoſophic ground, may be conſidered as the great

barometer of the barbarity or civilization of a people. A poverty of dialect is generally accompanied by ſavageneſs and ignorance; refinement is only advanced by a general diffuſion of knowledge; and knowledge muſt neceſſarily be confined within narrow limits, till written language has conveyed it through every order of men. No authority can, at the ſame time, ſo deciſively fix the peculiar habits and purſuits of a nation as the ſounds by which they articulate their ideas. The vanity of a traveller may heighten a plain ſtory into the marvellous; and the credulity of a hiſtorian may give a currency to the fiction: but when radical words in any tongue are expreſſive of certain cuſtoms, objects, and modes of thinking; our reaſon cannot, for a moment, entertain a doubt of their exiſtence. *

INTO this train of thought I have been led by that minute attention to the analyſis of the *Perſian* and *Arabic* idioms, which the conſtruction of my work unavoidably required: and I was willing to ſoften the extreme painfulneſs of inceſſant labour, by occaſionally tracing, together with Eaſtern language, the oppoſition and co-incidence of Aſiatic and European cuſtoms. Some points will of conſequence be touched, which, at firſt view, may have no apparent tendency to advance the acquiſition of thoſe tongues: yet the mere ſcience of words is, after all, but the outline

of language; whilſt the colouring and expreſſion are only to be found in the virtues and the genius, in the vices and the follies of a people. In the courſe of this enquiry I ſhall have occaſion, at the ſame time, to doubt of many received opinions; and to queſtion the poſitions of ſome ſuperior men: whoſe want of knowledge in the languages of the Eaſt has produced much falſe reaſoning; whilſt their attachment to ſyſtem has heaped error upon error, and raiſed ſplendid fabricks upon pillars of ice.[b]

THE origin of Ancient Tongues, like all reſearch into high antiquity, is naturally involved in perplexity and darkneſs; and every diſquiſition, however ingenious, muſt reſt at laſt on the uncertain baſis of fancy and conjecture. Yet, on this viſionary field, learned and pious men have diſputed with much want of temper. The original idiom of man has been conſidered as an intereſting purſuit; and advocates have been found for the ſuperior claim of every ancient tongue: Adam has been taught dialects he never knew; and the language even of Omnipotence they have not bluſhed to determine with preciſion. To pierce through the obſcurity of thoſe diſtant periods, ſeems however above the powers of man; and to have no other tendency, than unprofitably to bewilder the human underſtanding. I ſhall avoid therefore thoſe unknown regions through which there appears no guide; and confine my-

ſelf to the ſimple information of reaſon and probability. [c]

THE ſource of the *Arabic* Language lies far beyond hiſtoric proof. Grammarians carry the older dialect to the family of Heber, the fourth in deſcent from Noah: and the more modern to Iſhmael, the ſon of Abraham. Theſe are Arabian tales: yet they apparently furniſh this ſtrong concluſion; That when nations have recourſe to fable and tradition for the epoch of an invention, no period, within the demonſtration of record, can poſſibly be found to fix its more exact commencement. Though rude perhaps in its origin, and gradual in its progreſs to improvement, the richneſs of the *Arabic* has been long proverbial; and many circumſtances have concurred to render it not only the moſt copious of any known tongue; but to preſerve it uncorrupted amidſt all the political and literary revolutions of ſurrounding ſtates. [d]

THE Arabians were never conquered. The Romans, the Perſians, and the Ethiopians, made indeed, at different times, impreſſions upon particular diſtricts: but they were all too ſlight, and of too ſhort duration, to introduce any material alteration into their government, their language, or their manners. From very early times, this immenſe peninſula was divided into many ſtates;

ſome independent, and others tributary to the Tobbas or Hemyaret ſovereigns of Arabia Felix. In thoſe ſtates many different dialects prevailed; the principal of which were the *Hemyaret* and the *Koreiſh*. The firſt, though the language of the moſt powerful of the Arabian princes, appears however to have been little cultivated by the independent tribes; or even by thoſe who paid them a feudal obedience: a remarkable inſtance of which is related by Mohammedan writers. An envoy from a feudatory ſtate having been ſent to the Tobba, that prince, when he was introduced, pronounced the word *T'heb*; which in the Hemyaret implied *Be ſeated:* unhappily it ſignified, *Precipitate yourſelf* in the native dialect of the Ambaſſador; who, with a ſingular deference for the orders of his ſovereign, without heſitation or enquiry, threw himſelf inſtantly from the caſtle wall, and periſhed. The *Koreiſh* tribe were the nobleſt and the moſt learned of all the Weſtern Arabs: they were alſo the greateſt merchants, and carried on an extenſive commerce with every adjacent ſtate; whilſt the *Kaaba*, or Square Temple of Mecca, which, before the era of Mohammed, was ſolely under their guardianſhip, drew annually a great concourſe of pilgrims from every Arabian tribe, and every country where the Sabian religion prevailed. Where many ſtrangers are accuſtomed to aſſemble at ſtated times, politeneſs and refinement are a natural conſequence.

Numbers of the pilgrims were people of the firſt rank, and poſſeſſed of all the ſcience peculiar to their country or their age. Great fairs were held during their reſidence; and a variety of gay amuſements filled up the intervals of their religious duties. Of thoſe entertainments, literary compoſitions held the moſt diſtinguiſhed rank; every man of genius conſidering not his own reputation alone, but even that of his nation or his tribe, as intereſted in his ſucceſs. Poetry and rhetoric were chiefly cultivated and admired: the firſt being looked upon as highly ornamental; and the other, as a neceſſary accompliſhment in the education of every leading man. An aſſembly at a place called *Ocadh*, had been, in conſequence, eſtabliſhed about the end of the ſixth century; where all were admitted to a rivalſhip of genius. The merits of their reſpective productions were impartially determined by the aſſembly at large; and the moſt approved of their poems, written on ſilk, in characters of gold, were, with much ſolemnity, ſuſpended in the temple, as the higheſt mark of honour which could be conferred on literary men. Theſe poems were called *Moallakat* (ſuſpended), or *Modhahebat* (golden). Seven of them are in many European libraries, being the compoſitions of *Amralkeis*, *Tarafa*, *Zoheir*, *Lebid*, *Antara*, *Amru*, and *Hareth*. A ſtory told of Lebid and Mohammed diſplays the genius and manners of the Arabians

in thoſe days. It was cuſtomary for the great poets to fix, upon the gate of the temple, diſtichs, or longer compoſitions, as a general challenge againſt the next meeting of the Ocadh aſſembly. Lebid had put up a couplet there, which was thought ſo ſublime, that none would hazard any thing in competition: till Mohammed at length placing by it the opening of the ſecond chapter of the Alcoran, Lebid no ſooner ſaw it, than he conceived it to be ſomething divine; tore down his own verſes; and immediately, from being a determined enemy to the new religion, became one of Mohammed's firmeſt and moſt powerful friends. He was particularly uſeful in anſwering the lampoons of the prince Amral-keis, who continued, till his death, one of the prophet's keeneſt and moſt formidable opponents.[e]

FROM this uncommon attention to promote emulation and refine their language, the dialect of the *Koreiſh* was the pureſt, the richeſt, and the moſt polite of all the Arabian idioms. It was preferably ſtudied; and became, about the beginning of the ſeventh century, the general language of Arabia; the other dialects being either incorporated, or ſliding gradually into diſuſe. By this ſingular idiomatic union, like the confluence of many ſtreams into one large river, the Arabic has acquired an uncommon fullneſs: whilſt the luxuriance of ſyno-

nymes, and the equivocal or oppoſite ſenſes of the ſame or ſimilar words, have furniſhed their writers with a wonderful power of indulging, in the fulleſt range, their favourite paſſion for antitheſis and quaint alluſion. Examples of the contrary ſenſes, in which the ſame words are received, may be found in almoſt every page of the Dictionary; but a ſhort anecdote from the hiſtory of the Khalifs will ſhow how much Eaſtern genius pointed to ſuch diſtinctions. The great Mahmoud, Sultan of the Gheznevides, though the ſon of a ſlave, after having ſtretched his conqueſts over great part of India and Tartary, in the beginning of the eleventh century, ſent an ambaſſador to the Khalif Alkader, requeſting from that prince, as the fountain of honour among the Mohammedans, a title ſuitable to his rank and power. The Khalif, on account of the meanneſs of his origin, declined compliance for twelve months: till urged by the ambaſſador, and dreading Mahmoud's reſentment, he ſent him at length the ambiguous title ولي *veli*, which implies, *A prince, a friend*, and alſo *a ſlave*. Mahmoud eaſily penetrated the Khalif's meaning; and ſent him immediately 100,000 pieces of gold, with a wiſh to know, Whether a letter had not been omitted. Alkader took the hint, and diſpatched inſtantly letters patent in full form, creating him والي *vali*, which ſignifies, without equivocation, a *Sovereign independent Prince*. [f]

As the Pagan Arabians had a number of dialects, they had alſo a variety of characters; but all of them were ſo perplexed in their formation, and ſo difficult in their uſe, that about the beginning of the ſeventh century they adopted the invention of *Moramer Ebn Morra*, a native of Babylonian Irak. In this character the Alcoran was originally written: it was afterwards improved under the denomination of *Cufik*; and continued in uſe till the appearance of the *Niſkhi*, in the tenth century of our era. As this new mode of writing ſoon univerſally prevailed, the other gradually declined; and it is now only to be found in the manuſcripts and inſcriptions of the firſt ages of the Hejra. The *Niſkhi*, which, with ſome variation and corruption, is the ſame which now prevails in Arabia, Perſia, India, and other Eaſtern countries, is generally aſcribed to *Ebn Moklah*, vizir to the Khalifs Al Moktader, Al Kaher, and Arradi, who reigned from 908 to 940 of our era: but it afterwards underwent the alterations and improvements of many eminent penmen of diſtinguiſhed rank; particularly of *Nezam* and *Tograi*, vizirs to the Sultans Jelaleddin and Maſud; and of *Yakut*, ſecretary to Al Moſtaſem, the laſt of the Khalifs of Bagdad.

THE language ſpoken anciently in Perſia opens a wide field for unſatisfactory enquiry. Dr. Hyde derives it from that of Media; which is much

the ſame as deducing one jargon of the Saxon Heptarchy from another. The union of thoſe people, named by Europeans, *the Medes and Perſians*, is of ſuch high antiquity, that it is loſt in darkneſs; and long precedes every glimmering we can diſcover of the origin of their ſpeech: whatever their language was, therefore, it muſt have evidently been very early the ſame, with the ſimple and common variation of provincial idiom. But in this tongue we have no genuine remains. We are told, indeed, that it was the language in which Zoroaſter promulgated his religion and laws; but this advances not our enquiry: for where or when did Zoroaſter live? and where do the works which have been attributed to him exiſt? The writers both of the Eaſt and Weſt ſpeak ſo vaguely, and differ ſo pointedly, with regard to this perſonage, that it is compleatly impoſſible to fix either the country or the period which gave him birth: whilſt the Zeratuſht of the Perſians bears ſo little reſemblance to the Zoroaſter of the Greeks, that unleſs Dr. Hyde, and other Orientaliſts, had reſolved, at all events, to reconcile the identity of their perſons, we ſhould have much difficulty to diſcover a ſingle ſimilar feature. Thoſe fragments of his ſuppoſed works which the learned Doctor has given us, under the title of the *Sadder*, are the wretched rhymes of a modern Parſi Deſtour (prieſt), who lived about three centuries ago: from that work

we cannot then have even the glimpſe of an original tongue, nor any thing authentic of the genius of the law-giver: whilſt the publications of M. Anquetil du Perron (Oriental interpreter to the king of France) carry ſuch palpable marks of the total or partial fabrication of modern times, as give great weight to the opinion of Sir John Chardin; That the old dialect of Perſia (excepting what remains in the preſent language) is entirely loſt; that no books now exiſt in it; and that the jargon and characters of the Parſis of Carmania and Guzerat are barbarous corruptions or inventions of the Guebre prieſts; without the leaſt ſimilitude to the inſcriptions ſtill diſcernible on the ancient ruins of Perſepolis. [h]

In ſupport of Chardin's general idea, I ſhall make a few obſervations on M. Anquetil's *Zend Aveſta*. *In the firſt place*, The number of Arabic words, found both in his *Zend* and *Pehlvi* dialects, furniſhes one ſtrong preſumption of their modern date; as no Arabic was introduced into the Perſian idiom earlier than the ſeventh century of the Chriſtian era. *Secondly*, The harſh texture of his Zend ſeems oppoſite to the genius of Perſian pronunciation; being apparently incompatible with their organs of ſpeech. There are certain ſounds, to which we find ſome nations have an invincible antipathy. The French, the Italians, and other foreigners, can hardly ever be

taught to articulate the Engliſh *th*. The Perſians, if poſſible, entertain even a greater averſion to a ſound ſomewhat ſimilar, (or rather *t'h*, with a ſtrong aſpiration); and have accordingly, in every word adopted from the Arabic, changed it uniformly to *s*. But in M. Anquetil's Zend, the words in which it occurs are uncommonly numerous; and, in his alphabet, we have a character, which, to leave no doubt of the ſound he means to give it, he illuſtrates, by placing it on a line with the Arabic ث *th* or *t'h*. The *Farſi* and *Pehlvi* dialects, he ſays, at the ſame time, were ſiſter deſcendants from the Zend; and had come off the parent ſtock previous to the era of Zoroaſter: in that idea they muſt have all been ſpoken in Perſia at the ſame period: but neither in the Pehlvi, the Farſi, or in the more modern Perſian, is there a character to be found in the moſt diſtant degree expreſſive of this ſound. That men may be taught to conquer a defect in ſpeech, we know is poſſible; but that a people ſhould have powers to articulate with facility, in one cotemporary dialect, ſounds which they found impracticable in another, is a ſuppoſition juſtified by no example, and diametrically inconſiſtent with the laws of nature. *Thirdly*, It appears not to bear the moſt diſtant radical reſemblance to the modern dialect of Perſia: a circumſtance which all obſervation declares to be impoſſible, had it ever exiſted as an ancient Perſian idiom. No

convulſions of government, no efforts of the learned, can ever ſo far alter a language, as to deface every line of reſemblance between the ſpeech of the preſent day and that of even the remoteſt anceſtry: nothing but the abſolute extirpation of the aboriginal natives can apparently accompliſh ſo ſingular a revolution. If we look into the languages of modern Europe, we ſhall diſcover every where the ſtrongeſt features of their Gothic or Celtic original, amidſt all the refinement of Roman and Grecian embelliſhment. If we examine the dialect of the modern Greeks, notwithſtanding their ſlaviſh ſubjection to the deſpotiſm of the Turks, we ſhall find the corruption but ſlightly diſguiſes the original tongue. When we view the Syriac, after that country had long been under the rule of Alexander's ſucceſſors, the texture we perceive unaltered; a ſlight mixture of Grecian words making all the difference. When we compare the modern Perſian with the idiom which prevailed during the Saſſanian dynaſty, we obſerve it now only enriched by a copious introduction of Arabic words; yet ſtill retaining every characteriſtic feature which it poſſeſſed before the Mohammedan conqueſt. But the Zend, ſo far from having the leaſt ſimilitude to one of the moſt regular languages in the world, has more the air of a *Lingua Franca*, culled from the dialects of every ſurrounding country; grouped together with little pretenſion to gram-

matical propriety; and more pointedly reſembling the ſpells of Necromancers, than the idiom of a people famed at all times for the melody of their accents [1].

THE laſt reaſon I ſhall offer, on this ground, is the uncommon ſtupidity of the work itſelf. The *Zèratuſht* of Perſia, or the *Zoroaſter* of the Greeks, was highly celebrated by the moſt diſcerning people of ancient times; and his tenets, we are told, were moſt eagerly and rapidly embraced by the higheſt in rank, and the wiſeſt men in the Perſian empire. But could his ſucceſs have poſſibly been ſo remarkable, had his religion breathed only the moſt jejune puerilities; without one ray of genius to reſcue it from contempt? without a ſentiment that could elevate the ſoul, or give one dignified idea of Omnipotence? What is thrown into the notes from the *Vendidad Sadé*, will give a ſpecimen of the whole. It is by no means ſelected as the worſt: on that ground my choice muſt have been much perplexed. It firſt ſtruck my fancy; and my partiality for it was confirmed, merely from it's being ſhorter than many others, which had even a ſuperior claim to diſgrace the human underſtanding. Upon the whole, M. Anquetil has made no diſcovery which can ſtamp his publications with the leaſt authority. He brings evidence of no antiquity; and we are only diſguſted with the frivolous ſuperſti-

tion and never-ending ceremonies of the modern Worſhippers of Fire.*

I SHALL now proceed to make ſome obſervations on the modern idiom of Perſia; and to point out the origin of that ſingular and intimate connection which it has long maintained with the language of Arabia. Early in Perſia, as in every wide extended empire, there were many provincial dialects, diſtinguiſhed chiefly by the names of thoſe provinces where they were ſpoken: the principal of which were the *Parſi* or *Farſi*, and the *Pehlavi*. The firſt was the idiom of Farſiſtan (Perſia Proper), and had an extenſive range over the moſt civilized of the lower diſtricts: whilſt the *Pehlavi* prevailed chiefly around the Mazenderan or Caſpian Sea, and in the more mountainous dependencies of the empire. So rude however was this latter dialect conſidered, that, after having been diſcountenanced at court as early, it is ſaid, as the reign of *Bahaman*, it was at length proſcribed in a formal edict by *Behram Gur*, in the fifth century of the Chriſtian era; and ſoon after ceaſed to be a living language. The *Farſi*, on this event, as it had long been the principal, became now the only idiom of Perſia; being ſubdivided into the *Zebani Deri*, or the language of the court, and the *Zebani Farſi*, the dialect of Perſia at large. It is to this tongue, which ſeems to have been peculiarly cultivated by the

great and the learned above twelve hundred years before the Mohammedan era, that we ſhould apparently point our reſearches for Perſian literature previous to that period: and not to the uncourtly *Pehlavi*. So early neglected by the ſuperior orders of men, and confined entirely amongſt the booriſh mountaineers and unlettered peaſants, it appears equally improbable, that men of genius ſhould have preferred this rude idiom to the poliſhed *Deri*; as to ſuppoſe a Voltaire to have written in the Bas Breton; or an Addiſon in the moſt rugged of our county dialects.

THE *Deri* was improved with uncommon care by the Saſſanian princes; many of whom, as well as their vizirs and great officers, publiſhed works in it; which, though at preſent hardly known, are mentioned with high approbation by ſucceeding writers. Amongſt the chief of thoſe royal and noble authors was Ardeſhir Babegan, the firſt prince of this dynaſty, who began his reign A. D. 202. He wrote a *Karnamé*, or journal of his atchievements: and alſo a work of morality; which being afterwards improved by Nouſhirvan the Juſt, (who flouriſhed in the ſixth century,) was ſent by him to all his governors, as the invariable rule of their conduct. The *Zefer namé*, written by Bouzour, vizir to Nouſhirvan, is better known; having been modernized by the celebrated phyſician and vizir Avicenna, about the

beginning of the eleventh century. Thoſe books, could they now be recovered in their original language, would apparently be an acquiſition far ſuperior to a thouſand ſuch volumes as M. Anquetil's *Zend Aveſta*. Excluſive of their intrinſic value, with regard to Perſian Hiſtory, manners, politics, and morals, they would ſhew the preciſe diſtinction between the ancient and modern idioms. If what Dr. Hyde has given us, as the words of Ardeſhir, is authentic, his language, though called *Old Perſian* by that very learned gentleman, is actually, when decyphered, the modern dialect in ancient characters: and if his book is written in the ſame tongue, (which is probably the caſe) the whole difference between the language of the early kings of Perſia, and that of the preſent hour, ſeems to reſt entirely in the difference of character, and in the introduction of the Arabic; which began to take place in the ſeventh century of the Chriſtian era. [m]

BEFORE this period the Arabians, confined within their own peninſula, made no figure on the theatre of Aſia; and were, in a political light, known only to be deſpiſed by the Grecian and the Perſian powers. But the enthuſiaſm, genius, and intrepidity of one extraordinary man, ſuddenly changed the ſcene; and gave a beginning to revolutions equally rapid as compleat. The numerous Arabian tribes Mohammed, by various

means, converted to his faith, or ſubjected to his power; but died before any impreſſion was made upon the adjacent ſtates. Abubeker led the way to foreign conqueſt; and his ſucceſſor Omar, in the ſhort ſpace of four years, ſaw the Khalifat extended from Egypt to the frontiers of India. Perſia was one of the nobleſt acquiſitions of the Mohammedan arms; the deciſive victory of *Kadeſſia*, in the year 636, throwing this mighty empire under the Arabian yoke, as that of *Arbela* had formerly ſubjected it to Alexander. The conſequences however of the two revolutions had nothing ſimilar: the Macedonian conqueſt produced only a change of princes; the Kaianian dynaſty of Perſian kings giving way to the ſucceſſors of their Grecian conqueror: but that of the Arabians proved a radical ſubverſion of every characteriſtic circumſtance which diſtinguiſhes nation from nation. The ancient government of the Perſians was overturned; their religion proſcribed; their laws trampled upon; and their civil tranſactions diſturbed by the forcible introduction of the lunar for the ſolar calendar: whilſt their language, which the laws of nature preſerved from immediate and abſolute annihilation, became almoſt overwhelmed by an inundation of Arabic words; which, from that period, religion, authority, and faſhion, incorporated with their idiom. [n]

THE worſhip of the ancient Perſians had unqueſtionably been very early corrupted. The reverence paid to the Sun and to Fire, which Zoroaſter appears to have conſidered merely as repreſentatives of Omnipotence, the fountain of light, ſeems to have been an idea too refined for the groſs capacities of the vulgar: who, without regard to the great inviſible Prototype, turned all their thoughts to the adoration of thoſe oſtenſible deities. Much abſurd and barbarous ſuperſtition muſt in conſequence have crept in, and clouded by degrees the purer faith of their anceſtors. Upon other grounds it will be difficult to account for that ſingular ſeverity with which Alexander firſt, and afterwards the Arabian Khalifs, reprobated the tenets of the Magi; deſtroyed their books; and perſecuted, with unrelenting rigour, all who made profeſſion of their religion. °

THE Grecians and Romans had enlarged ſentiments of toleration. They adopted the gods of all the nations they ſubdued: and, in the belief, that every people and every place had their tutelary divinities, they were at uncommon pains to pleaſe, and were equally careful in avoiding all offence. From Arrian we learn, that Alexander ſacrificed to the Babyloniſh gods and other Aſiatic deities, though then unknown in Greece: and we are told by Pliny, that the firſt endeavour of the Romans, when beſieging a city, was to diſ-

cover the name of the guardian divinity (without which, it ſeems, they could make no invocation); when, by promiſes of greater honours than he had hitherto enjoyed, they endeavoured to bribe him to betray his former votaries. Such having been the extended ideas of the old Polytheiſts, we are forced to conclude, That ſome ſingular circumſtances of intolerance and horror had marked the Magian rites, which peculiarly provoked the vengeance of their Macedonian conqueror. [P]

A SIMILAR reaſon muſt account for that uncommon ſeverity with which they were cruſhed by their Moſlem maſters. Theſe enthuſiaſts, it muſt be confeſſed, knew little of the tolerant principles of the ancient Greeks; and conſidered it as a religious duty to eſtabliſh their new faith with fire and ſword. To the Chriſtians, Jews, Sabians, and other ſects, they paid, however, ſome ſhow of reſpect; and permitted them, if averſe to Moſlemiſm, to follow their old belief, on paying a certain extraordinary tribute. But their fury againſt the Magi knew no bounds; deſtruction or converſion being the only alternatives they deigned to offer. The body of the nation choſe the laſt; whilſt the ſmall remainder of confirmed enthuſiaſts ſheltered themſelves in the mountains of Kuhiſtan. Some retired to the iſle of Ormuz; whence they afterwards embarked for Diu; and at length, towards the cloſe of the eighth centu-

ry, they obtained permiſſion to ſettle in Surat, and other places in the territory of Guzerat: where their deſcendants, under the denomination of Parſis or Guebres, by avoiding all intermarriage with the aboriginal natives of Hindoſtan, ſtill maintain themſelves a diſtinct body of harmleſs and unpowerful people. It may be ſaid, perhaps, that the religion and learning of the Magi was by no means the ſingle object of Mohammedan devaſtation; the deſtruction of the famous library of Alexandria being another memorial of the execrable zeal of the Khalif Omar. It is true, that this great but bigoted prince, conſidering all books which coincided with the Alcoran to be ſuperfluous, and all that oppoſed its doctrines to be pernicious, iſſued his barbarian mandate to deſtroy that noble monument of ancient learning and magnificence: but ſtill there was nothing ſtriking in the perſecution of the Egyptians; the general mode of an advanced tribute being all that was exacted, for permiſſion to follow the various religious ſyſtems, which prevailed in that country previous to the conqueſt. [q]

THESE ſingular events, which marked the fate of the Perſian religion, joined to the unſucceſsful reſearches which have hitherto been made, ſeem to furniſh ſtrong collateral evidence in ſupport of the foregoing arguments: and lead us to conclude, with every circumſtance of probability,

that the original works of the Perſian lawgiver have long ago fallen a ſacrifice to the ravages of time and of conqueſt; that the publications of M. Anquetil have no pretenſions to authenticity; and that nothing now remains, bearing the names of thoſe once celebrated books, but the abſurd ceremonials of the modern Guebres; which preſerve, apparently, no nearer reſemblance to the ancient Worſhip of Perſia, than the corrupted tenets of the Mingrelians or Georgians have to the Chriſtian religion. The Parſis of Guzerat even acknowledge, that, ſo far from now poſſeſſing the ancient books of Zoroaſter, they have not ſo much as one ſingle copy ſaved by their anceſtors from the general wreck in the ſeventh century: the formularies which they now uſe, being only tranſcripts of a tranſlation by Ardeſhir, one of their Deſtours, who lived about 400 years ago. In Europe, we have had many inſtances of the forgery of books, in matters of mere curioſity; and we have found their detection difficult: but how much more powerful muſt have been the temptation to the Guebre prieſts on the loſs of the writings of their lawgiver. Rule was their object; and they ruled with deſpotiſm. Abſurd ceremony ſeems to have uſurped the place of common ſenſe; and the barbarous dialect of the Zend may poſſibly have been invented, to throw a more impenetrable veil over their myſterious nothings. A Parſi cannot even

pare his nails, or cut his hair, without hundreds of unmeaning prayers, and the moſt tedious and ridiculous obſervances. But every omiſſion is gainful to the prieſt: abſolution muſt be purchaſed; and a fine is the indiſpenſible conſequence of the moſt minute and involuntary failure.

FROM the ſeventh till the tenth century, the Perſian tongue appears to have laboured under much diſcouragement and neglect. Baghdad, built by Almanſor, became, ſoon after the year 762, the chief reſidence of the Khalifs, and the general reſort of the learned and the ambitious from every quarter of the empire: but the Arabic language, in a literary as well as in a religious light, was long the only object of attention and patronage: whilſt the Perſians, ruled with the iron hand of religious tyranny, ſeem to have been remembered by the Khalifs only to be deſpiſed, plundered, and oppreſſed. The revolutions of the empire changed at length the ſcene; and the acceſſion of the *Buyah* princes to the Perſian throne marked, in the tenth century, the great epoch of the revival of Perſian learning.

THE khalifat had now loſt much of its priſtine vigour; the fineſt kingdoms and provinces of the empire having been uſurped by various adventurers, who paid only a tributary obedience to the ſucceſſors of their prophet. Of thoſe feudatory

chiefs, the moſt powerful were the princes of the houſe of *Buyah*, otherwiſe called the *Deylemites*; who added to their high rank of kings of Perſia, the dignity of *Emiru'l'omra* to the Khalifs of Baghdad; an office nearly reſembling the *Maire du palais* to the *rois faineants* of the Merovingian race of France. An outward ſhow of reſpect and pomp was all that the Head of the Mohammedan religion now enjoyed; whilſt the ſolid power was completely engroſſed by the Emiru'l'omra: which high ſtation, about the year 977, was filled by the great Azaduddowla; who firſt aſſumed the title of Sultan, afterwards ſo generally adopted by Eaſtern princes. He was born at Iſpahan, and had a ſtrong attachment to his native kingdom. He was not only an able general and an accompliſhed ſtateſman, but munificent and learned. His court, whether at Baghdad or in the capital of Perſia, was the ſtandard of taſte, and the favourite reſidence of genius. The native dialect of the prince was particularly diſtinguiſhed; and became ſoon the general language of compoſition, in almoſt every branch of polite learning, after having been almoſt wholly neglected by literary men for above three hundred years. [t]

FROM the end of the tenth, till the fifteenth century, may be conſidered as the moſt flouriſhing period of Perſian learning. The Epic Poet Firdouſi, in his romantic hiſtory of the Perſian

kings and heroes, diſplays an imagination and ſmoothneſs of numbers hardly inferior to Homer. The whole fanciful range of Perſian enchantment he has interwoven in his poems, which abound with the nobleſt efforts of genius: and he has ſtamped a dignity on the monſters and fabling of the Eaſt, equal to that which the prince of Epic poetry has given to the mythology of antient Greece. His language may, at the ſame time, be conſidered as the moſt refined dialect of the *older Perſian* or *Deri*; the Arabic being introduced with a very ſparing hand: whilſt Sadi, Jami, Hafez, and other ſucceeding writers, in proſe as well as verſe, have blended in their works the Arabic without reſerve; gaining, perhaps, in the nervous luxuriance of the one language, what may ſeem to have been loſt in the ſofter delicacy of the other. [u]

FROM the above period, a literary rivalſhip ſeems to have ſubſiſted amongſt the Mohammedan princes who had diſmembered the Khalifat; every Sultan conſidering it as an object of the firſt conſequence, to number amongſt his friends, the moſt celebrated poets or philoſophers of their age. No expence was therefore ſpared to allure them to their courts; and no reſpect was wanting to fix a continuance of their attachment. [w]

AMONGST the moſt magnificent of thoſe

royal patrons of Perſian literature were three contemporary princes, who reigned towards the end of the eleventh century; and were remarkable not only for their abilities and liberality, but for the ſingular and uninterrupted harmony which diſtinguiſhed their correſpondence. Theſe were Malekſhah Jelaleddin, king of Perſia; Keder ben Ibrahim, Sultan of the Gheznevides; and Keder Khan, the Khakan, or king of Turqueſtan, beyond the Gihon. The Khakan was uncommonly ſplendid: when he appeared abroad he was preceded by 700 horſemen with ſilver battle-axes, and was followed by an equal number bearing maces of gold. He ſupported, with moſt magnificent appointments, a literary academy in his palace, conſiſting of a hundred men of the higheſt reputation in the Eaſt: Amak, called alſo Abou'l'najib Al Bokhari, who was the *Uſtadu'l'ſhoara*, or chief of the Poets, excluſive of a great penſion, having, amongſt other articles of Eaſtern luxury, a vaſt number of male and female ſlaves; with thirty horſes of ſtate richly capariſoned, and a retinue in proportion, which attended him wherever he went. The Khakan uſed often to preſide at their exerciſes of genius: on which occaſions, by the ſide of his throne were always placed four large baſons filled with gold and ſilver; which he diſtributed with a liberal hand, to thoſe who principally excelled. [x]

BUT the invaſions of Jengiz Khan and Tamerlane, in the beginning of the thirteenth, and end of the fourteenth centuries, gave violent checks to all the arts of peace. The Khalifat and all its feudatory princes were overwhelmed: and altho' Tamerlane, in a variety of inſtances, was a liberal patron of learned men; that was but a feeble compenſation for the general deſolation which he ſpread around; and the deſtruction of a number of magnificent patrons of the arts, who ſunk under the torrent of his irreſiſtible power. — The Turks ſoon after ſtretched their government, unfavourable to liberty and ſcience, from Europe to the banks of the Tigris: whilſt, in Perſia, the bloody reigns of the deteſted houſe of Sefi concurred effectually in plunging thoſe noble countries into that melancholy barbariſm, from which Europe, during that period, had been gradually emerging. [y]

FOR near three hundred years, the literary fire of the Perſians and Arabians ſeems indeed to have been almoſt extinguiſhed; nothing hardly, during that time, which deſerves attention, being known, at leaſt, in Europe: yet enough exiſts, to give us a very high opinion of the genius of the Eaſt. In taſte they are undoubtedly inferior to the Greeks, to the Romans, and to the beſt writers of modern Europe; but, in invention, they are excelled, perhaps equalled by none. The Ara-

bians are diſtinguiſhed by a conciſeneſs of diction, which borders ſometimes upon obſcurity. The Perſians affect, on the contrary, a rhetorical luxuriance; which, to a European, wears the air of unneceſſary redundance. If, to theſe leading diſtinctions, we add a peculiarity of imagery, of metaphor, of alluſion; derived from the difference of government, of manners, of temperament; and of ſuch natural objects as characteriſe Aſia from Europe; we ſhall ſee, at one view, the great points of variation between the writers of the Eaſt and Weſt. Amongſt the Oriental hiſtorians, philoſophers, rhetoricians, and poets, many will be found, who would do honour to any age or people: whilſt their romances, their tales, and their fables, ſtand upon a ground, which Europeans have hardly yet found powers to reach. *

In various other lights, the uſefulneſs of the Perſian and Arabic languages will appear evident, on the ſlighteſt examination. The high political conſequence of the Perſian, in the affairs of India, is too obvious and too generally acknowledged to require arguments to enforce it; whilſt the Arabic, totally neglected, or ſtudied with inattention, has never been viewed, in Hindoſtan, by Europeans, in the important light it merits. Yet the intercourſe which the Arabians have maintained with that country, is ancient and intimate. For many centuries, previous to the diſ-

covery of the Cape of Good Hope, they were the chief traders in the Eaſt; and the commodities of India flowed into Europe, by the way of Egypt and Syria, almoſt ſolely through their hands. Their commercial ſettlements ſkirted the Indian coaſts: their tranſactions with the Gentoos were extenſive; and their language found its way where even their arms and their religion had made no impreſſion. The tranſactions, ſometimes amicable, but oftener hoſtile, in which the Hindoo Rajahs were engaged with the Mohammedan princes, long before the acceſſion of the houſe of Timur, opened likewiſe numberleſs channels for the introduction and incorporation of this great Mohammedan language; and gave it, in time, ſuch an univerſal currency in Hindoſtan, that not only two thirds of the Perſian, now in general uſe there, is pure Arabic; but a half perhaps of the Hindoſtan or Moors is Arabic and Perſian: in the Malay, they alſo both abound; and they appear even to have found a place in the vulgar *Nagree* and *Bengal*. But that which has chiefly aſtoniſhed me, is to find Arabic technically uſed, even in the *Code of Gentoo Laws*. If ſuch words are actually in the original *Shanſcrit*, it is a circumſtance which will require a very nice explanation: for, upon general principles, we muſt, on that ground, queſtion the antiquity of thoſe laws; having at preſent no foundation to believe, that the Arabic was introduced into Hindoſtan ear-

lier than the Mohammedan invaſion A. D. 708, during the Khalifat of the firſt Al Walid. But if they are not in the original Shanſcrit, and only occur in the Perſian tranſlation by the Pundits; there appears to be the ſame impropriety in their modernizing or tranſlating thoſe ancient law words, as there would have been, had Sir William Blackſtone given only the Engliſh of ſuch terms as *Certiorari* or *Fieri facias*, and omitted the original names of the writs.*

HAVING now traced the progreſs of the Arabic and Perſian languages as far as is conſiſtent with reaſon, or conducive to utility; I ſhall proceed to obſervations on other points, which will be chiefly comprehended under two heads: *Firſt*, Lights which Eaſtern language and literature may throw upon ancient hiſtory and mythology. *Secondly*, Cuſtoms apparently originating in Aſia, which, ſince the downfal of the Roman power, ſeem to have influenced the manners of modern Europe. In the inveſtigation of thoſe ſubjects, I am unavoidably led to queſtion the opinions of ſome of the moſt eminent men in the literary world; who, little acquainted with the languages of the Eaſt, and intangled in the labyrinths of ideal ſyſtem, have built upon a baſis of no ſolidity, and extended error inſtead of diſcovering truth. Yet, wherever I venture, on any ground, to differ from exalted characters, I wiſh

it may be underſtood, that I loſe nothing of that reſpect to which they are ſo juſtly intitled. It is the lot of humanity to err. We may venerate a Herodotus or a Newton, without enſlaving the mind by an acquieſcence in their failings: we may admire the nobleſt efforts of human wiſdom, without equally revering the unavoidable weakneſſes of human frailty. [b]

SYSTEMATIC writers, upon the actions of mankind, however ingenious and learned, are ever to be read with caution. Man, in the aggregate, is too irregular to be reduced to invariable laws. A ſlave to paſſion and to momentary views, the weakeſt ſprings have found force ſufficient to ſhake the mightieſt ſtates; and events of the deepeſt conſequence have originated from cauſes which ſhunned all public view. But a framer of ſyſtems thinks not like other men: he forms nations, and he annihilates them; he eſtabliſhes empires, and he deſtroys them; he aſſigns reaſons for each fortuitous event; and defines, with mathematical preciſion, the motives of actions, which were grounded only on caprice, accident, or error. As his fabrick is not founded in nature, he is perplexed by contradictions, which he finds irreconcileable with the principles of truth. Impelled, however, by a warm imagination, he bends every fact to his ſyſtem, ſince he cannot rear his ſyſtem upon facts. He

deſcends from the character of judge: he becomes counſel for a party; and, like the ancient tyrant, tortures every circumſtance to adapt it to his iron bed: where defective, he ſtretches it on the rack; and lops the ſuperfluities, where it threatens to prove too much. Does a dynaſty of kings ſtand in the way of a favourite hypotheſis, he cuts them off at once: is there an unlucky chaſm in the annals of a people, he makes a freſh creation: does an era gravel his new poſitions, he removes it back a thouſand years; and mangles the chronology of half the world, to ſupport a ſyſtem of heterogeneous figments. Yet writers of ability will make even error reſpectable. Though their ſyſtems are viſionary, they are ingenious and informing. The reſearches after the Philoſophers ſtone, and Judicial Aſtrology, which engaged the learning and attention of the middle ages, were wild in themſelves; as the objects were beyond the powers of man: yet Chymiſtry, Aſtronomy, and Navigation, owe much of their improvement to caſual diſcoveries in thoſe chimerical purſuits. [c]

THE information we have hitherto received of the Ancient Hiſtory, Mythology, and Manners of Eaſtern nations, has been almoſt entirely derived through the medium of the Grecian writers; whoſe elegance of taſte, harmony of language, and fine arrangement of ideas, have captivated the imagination, miſled the judgment,

and ſtamped, with the dignified title of hiſtory, the amuſing excurſions of fanciful romance. Too proud to conſider ſurrounding nations, (if the Egyptians may be excepted) in any light but that of Barbarians; they deſpiſed their records, they altered their language, and framed too often their details, more to the prejudices of their fellow citizens, than to the ſtandard of truth or probability. We have names of Perſian kings, which a Perſian could not pronounce; we have facts related they apparently never knew; and we have cuſtoms aſcribed to them, which contradict every diſtinguiſhing characteriſtic of an Eaſtern people. The ſtory of Lyſimachus and one Greek hiſtorian, may indeed, with juſtice, be applied to many others. This prince, in the partition of Alexander's empire, became King of Thrace: he had been one of the moſt active of that conqueror's commanders; and was preſent at every event which deſerved the attention of hiſtory. A Grecian had written an account of the Perſian conqueſt; and he wiſhed to read it before the king. The monarch liſtened with equal attention and wonder: "All this is very "fine, ſays he, when the hiſtorian had finiſhed, "but where was I when thoſe things were per-"formed?" [d]

I MEAN not to aſſert, that the hiſtorians of the Eaſt have not their failings as well as thoſe

of the Weſt; but their facts, though clothed often in a luxuriance of diction, diſplay little of that national vanity, ſo conſpicuous in the moſt diſtinguiſhed of the Grecian writers, which leads to the invention and the embelliſhment of fiction. Whence they had their materials it is difficult to determine; but even the rudeſt of people, where they contradict not probability, are entitled to reſpect in the annals of their own country. In a few circumſtances they coincide with the writers of Greece and Rome; this ſtrengthens hiſtory: there are many upon which they are ſilent; this naturally leads to doubt and enquiry: there are numbers in which the oppoſition is pointed: whom are we to believe? the natives, or the native enemies of a country? thoſe who might have had acceſs to genuine records, or thoſe who probably never could? *

It may undoubtedly be objected to the principal hiſtorians of Perſia, now known in Europe, that they are all ſubſequent to the Mohammedan era: that Perſian literature was almoſt entirely annihilated in the conſequences of the Arabian conqueſt: that the Grecians wrote nearer to the events which they have recorded; and therefore, though foreigners, have a ſuperior claim to our credence than the natives of after-ages, who muſt have compiled their annals under many circumſtances of diſcouraging obſcurity. Theſe conſi-

derations are undoubtedly of weight; and, in all relations where conſiſtency is not hurt, we ſhould certainly allow them every degree of force. It is error alone we ſhould wiſh to reprobate: it is the path of truth we ſhould wiſh to clear. [f]

THE chief object of Hiſtory is to improve the great ſyſtem of ſocial life, by inſtructing mankind in the experience of former ages. To anſwer this important end, it is by no means neceſſary that every fact we read ſhould be ſtrictly true in all its parts. The Cyropædia of Xenophon, or the Telemaque of Fenelon, may convey leſſons, on a variety of points, with an efficacy not inferior to the moſt unqueſtioned truths. Where no probability is therefore deſtroyed; no chronology obviouſly injured; no ſuperior authority evidently oppoſed: where the great lines are conſiſtent with the ſituation of the principal agents; and the conſequences ariſe naturally from the events: ſuch facts are entitled to our belief; and to queſtion them muſt only diſplay a very unneceſſary, and a very unprofitable ſcepticiſm. But, where the annals of one nation are tortured into co-incidence with the imaginary eras of another; where mighty details are given, the traces of which cannot be diſcovered in the countries moſt eminently intereſted; where ſober truth and rational evidence are ſacrificed to vanity, fiction, or exaggeration; ſuch narrations ſhould acquire no

authority, becauſe tranſmitted by the moſt celebrated of the ancient writers, and copied by compilers of modern times. We ſhould look upon them as fables of mere amuſement; and proportion our admiration to their ſecondary merits alone; elegance of taſte, ingenuity of invention, and excellence of ſtile. [g]

When we reflect on the uncertainty of almoſt every thing merely human: when we obſerve the obſcurity with which all hiſtory is involved in its beginnings: when we conſider how few writers record the facts of their own obſervation; and the ſuſpicious mediums through which they derive their knowledge: when we view the partiality of mankind for their country, their party, their opinions; with the neceſſity, which even the moſt enlightened, and moſt unbiaſſed minds, have found of ſwimming with the ſtream of popular prejudice; we muſt candidly confeſs, that no particular claſs of hiſtorians have any ſolid claim to poſſeſs themſelves excluſively of our belief; in oppoſition to others, whoſe narratives, though rational, are repugnant to thoſe which we have been accuſtomed to receive. *Audi alteram partem* is an old and an excellent maxim; and impartiality ought ever to impreſs it on our minds, where opportunity furniſhes the means. With channels of information, to which the ancients were compleatly ſtrangers, how difficult

is it even now to arrive at the true hiſtory of the ſimpleſt fact? and how wide of all reſemblance does not the ſame tale appear, as told by people under the oppoſite impreſſions of vanity, prejudice, or intereſt? How juſtly may we therefore ſuſpect the hiſtorians of every darker age, whoſe materials were defective, and whoſe imaginations were ſtrong: who lived at periods when impoſition was gainful, and credulity unbounded: where the neceſſary meaſures to ſecure the adoration of the Million to a Calf, a Cat, or a Beetle, furniſhed Prieſts (the great ſources of Egyptian and other ancient annals), with ſuch powerful incentives to the invention of the wildeſt and the moſt improbable of fictions. [h]

TAKE many points of modern hiſtory, and all the information we receive is merely what each nation or party has written relative to public affairs: whilſt the events themſelves are ſtill ſurrounded with obſcurity and doubt. Read the Proteſtant Writers of France, and every circumſtance of horror marks the Maſſacre of St. Bartholomew's day: but turn to the Catholic page, and it becomes a neceſſary, a prudent, and a lawful act; the mere preventive of a ſimilar tragedy, meditated by the Admiral de Chatillon againſt the adherents of the Houſe of Guiſe. Take two foreign writers of our Engliſh hiſtory, over whom country and party prejudices ought

to have had no influence; and how different is the colouring of the ſame tale? With *Rapin*, the Caligulas and the Neros fall ſhort of the inhuman James, on the ſuppreſſion of Monmouth's inſurrection: whilſt the mild, the juſt, the forgiving prince is the portrait of the *Pere d'Orleans*. Contraſt the Memoires de Sully with the Libels of the League againſt Henry IV. or the Siecle de Louis Quatorze with the Invectives of the Proteſtant Refugees; and the Glorious Monarch, or the Savage Tyrant appear before you in ſucceſſive review. To enlarge upon the various opinions of our own writers, on the great events of Engliſh hiſtory, would be endleſs and unneceſſary: the circumſtances I have mentioned being merely intended to inculcate this ſimple poſition, That few facts, either of ancient or modern times, are ſo fully authenticated as to render farther enquiry improper. [i]

THE Romans have read us many a leſſon on Punic faith: had we Punic writers, Mercileſs Jealouſy, and Perfidious Ambition, might, and perhaps with juſtice, have been retorted on the Romans. The Grecians have told us many a ſurpriſing tale of Eaſtern nations; there can be no impropriety in liſtening to what thoſe nations ſay. [k]

THE reigning families of Perſia, previous to

the Arabian conqueſt, are comprehended, by their hiſtorians, under four dynaſties; the *Piſhdadians*, the *Kaianians*, the *Aſhkanians*, and the *Saſſanians*. The Perſians, like other people, have aſſumed the privilege of romancing on the early periods of ſociety. The firſt dynaſty is, in conſequence, embarraſſed by fabling. Their moſt ancient princes are chiefly celebrated for their victories over the Demons or Genii, called *Dives*; and ſome have reigns aſſigned to them of eight hundred, or a thouſand years. Amidſt ſuch fictions, however, there is apparently ſome truth. Thoſe monarchs probably did reign; though poetic fancy may have aſcribed to them ages and adventures which the laws of nature reject. We diſpute not the exiſtence of our Engliſh Arthur, though we believe not in the Giants and Magic of *Geoffrey of Monmouth:* and Charlemagne was undoubtedly a great prince, though we ſubſcribe not to the wonderful adventures of *Turpin's Twelve Peers*. The Dives may have been ſavage neighbours, conquered by the Piſhdadian kings; and magnified by tradition as Beings of a ſupernatural ſpecies. The Gods, the Titans, and the Heroes of the Greeks; the Giants, the Savages, and the Monſters of Gothic romance, ſeem all to have originated from ſimilar principles: from that wild irregularity of fancy, and that admiration of the marvellous, which, in various degrees, runs thro' the legends of every darker period of the hiſtory

of mankind. The longevity, at the ſame time, aſcribed to this race of monarchs, may either have been founded on ſome imperfect antediluvian idea; or may be reſolved, by ſuppoſing *families* inſtead of *individuals*: and that the *Caiumaras*, the *Gemſhids*, and the *Feriduns* of the Eaſt, were merely ſucceſſions of princes, bearing one common ſurname; like the *Pharaohs*, the *Ptolemies*, or the *Cæſars* of the Weſt. [1]

WITH the ſecond dynaſty, a more probable ſyſtem of hiſtory ſeems to commence: yet ſtill the era of *Kaicobad*, the founder of this houſe, cannot be preciſely fixed. Though hiſtorians differ, however, with regard to the chronology of this prince; in one point, which may lead us to aſcertain it with tolerable accuracy, they appear, in general, to be unanimous. Darab the Younger, dethroned by Alexander, is called the ninth ſovereign of this line. He was aſſaſſinated about 330 B. C. If thirty years are allowed therefore as the medium of each reign, or 270 for the nine kings, *Kaicobad*'s ſovereignty may probably have commenced about 600 years before our era; which will comprehend the whole of that period of Perſian hiſtory for which we are indebted to the Greeks. Sir Iſaac Newton, it may be objected, with other chronologiſts, have allowed but twenty years to a reign, and made that the univerſal ſtandard for all nations: but,

with ſubmiſſion to thoſe learned men, nothing carries with it a ſtronger tendency to unhinge all chronology than ſuch an unmodified ſyſtem. For if no collateral circumſtances of ſituation, manners, and government are taken into the ſcale, much confuſion muſt apparently riſe. From Zeno till the taking of Conſtantinople by the Turks, the Emperors of Greece reigned hardly fifteeen years; and the Khalifs, from the death of Mohammed till the ſacking of Baghdad by the Moguls, little more than ten years each. But, in thoſe and other countries, which have been remarked for a quick ſucceſſion of princes; revolutions, and aſſaſſinations, it will always be obſerved, have ever diſturbed the courſe of nature: whilſt, in regular governments, the medium of reigns has been often lengthened to periods equal or even beyond what is above propoſed. From the murder of Henry IV. till the death of Louis XV. only three princes have filled the throne of France; making about fifty-five years to a reign: whilſt, in the diſtracted ſtate of that country, previous to Louis XIII. five kings ſcarcely compleated twelve years each. —As the Perſian hiſtorians mention therefore no aſſaſſinations, nor uncommon convulſions of government; and as the adminiſtration of public affairs appears in general to have been fortunate and ſteady; thirty years, in thoſe ages, when, at the ſame time, a greater ſimplicity of life per-

haps prevailed, ſeems to be a calculation by no means ſtretched beyond the probable line of nature. [m]

THE *Kaianian* dynaſty being ſuppoſed then to commence nearly about 600 years before the birth of our Lord, this brings us to the reign of that king of the Medo Perſians, called by the Greeks *Cyaxares*; which, according to Sir Iſaac Newton's conjecture, is ſuppoſed to have begun in the year of Nabonaſſar 137 (about 610 B. C.). From this period till the Macedonian conqueſt, we have conſequently the hiſtory of the Perſians, as given us by the Greeks, and the hiſtory of the Perſians, as written by themſelves. Between thoſe claſſes of writers, we might naturally expect ſome difference of facts; but we ſhould as naturally look for a few great lines, which might mark ſome ſimilarity of ſtory: yet, from every reſearch which I have had an opportunity to make, there ſeems to be nearly as much reſemblance between the annals of England and Japan, as between the European and Aſiatic relations of the ſame empire. The names and numbers of their kings have no analogy; and in reſpect to the moſt ſplendid facts of the Greek hiſtorians the Perſians are entirely ſilent. We have no mention of the *Great Cyrus*, nor of any *king of Perſia*, who, in the events of his reign, can apparently be forced into a ſimilitude. We

have no *Cræſus*, king of Lydia; not a ſyllable of *Cambyſes* or of his frantic expedition againſt the Ethiopians. *Smerdis Magus*, and the ſucceſſion of *Darius*, the ſon of *Hyſtaſpes*, by the neighing of his horſe, are to the *Perſians* circumſtances equally unknown as the numerous aſſaſſinations recorded by the *Greeks*. Not a veſtige is, at the ſame time, to be diſcovered of the famous battles of *Marathon*, *Thermopylæ*, *Salamis*, *Platæa*, or *Mycale*; nor of that prodigious force which Xerxes led out of the Perſian empire to overwhelm the ſtates of Greece. Minutely attentive as the Perſian hiſtorians are to their numerous wars with the kings of Turan or Scythia; and recording, with the ſame impartiality, whatever might tarniſh as well as aggrandize the reputation of their country; we can, with little pretence to reaſon, ſuppoſe, that they ſhould have been ſilent on events of ſuch magnitude; had any records remained of their exiſtence, or the faineſt tradition commemorated their conſequences. Xerxes, according to Herodotus, croſſed the Helleſpont, attended by no fewer than 5,283,220 ſouls, and eſcaped back alone in a fiſhing boat; the whole almoſt of this mighty hoſt periſhing by the ſword, by famine, or by diſeaſe. The deſtruction of ſuch a number would have convulſed the whole of Aſia, had it been united under one empire: could it poſſibly have been unfelt in Perſia? Can any man who has made

the leaſt obſervation, at the ſame time, on hiſtory, ſuppoſe, for a moment, that ſuch myriads could by any means have been maintained in one collected body; even in the preſent times, when the art of war, in that particular department, has arrived at a degree of perfection unknown in thoſe ruder ages. The greateſt armies, of which we have any rational information, are thoſe of Jengiz Khan and Tamerlane, the moſt deſpotic and the moſt powerful conquerors on record: yet theſe princes, in all their mighty atchievements, were ſeldom followed by 400,000 men. We are told, indeed, that the army of Tamerlane, on his return from the conqueſt of India; when he meditated the deſtruction of Bajazet, and of the ſultans of Egypt and Baghdad, amounted to near 800,000 men, previous to the battles of Damaſcus and Ancyra. Yet thoſe troops were diſperſed in different diviſions; they were beſieging many diſtant places at the ſame period of time; and were not, after all, a ſixth part of the reputed army of Xerxes: though Tamerlane poſſeſſed then an empire and an authority incomparably ſuperior to that of the Perſian monarchs in the higheſt zenith of their power; and was then marching againſt potentates of infinitely greater political conſequence than the Grecians, at the ſuppoſed period of this tremendous invaſion.*

But the ſtates of Greece appear, in reality,

with regard to the Perſians, to have been too far removed from that degree of importance which could hold them up as objects of ſuch high ambition or of ſuch mighty reſentment. Till the reign of Philip of Macedon, they are hardly mentioned by the Perſian writers, but as tributaries to the Perſian empire. Thoſe famous invaſions have therefore an appearance of being ſimply the movements of the governors of Aſia minor, to regulate or enforce a tribute which the Greeks might frequently be willing to neglect. Marathon, Salamis, and other celebrated battles may indeed have been real events; but "Nu-"merous as the ſands on the ſhore," is an idea which, in all times, has been annexed to defeated armies: and the Grecian writers, to dignify their country, may have turned the hyperbole into hiſtoric fact; and ſwelled the *Thouſands* of the *Perſian Satrap* into the *Millions* of the *Perſian King*. Some of thoſe famed events, it is not impoſſible too, might have been the mere deſcents of pirates or private adventurers; either with the view to plunder, or to retaliate ſome ſimilar expedition of the Greeks; who appear very early to have been a race of free-booters extremely troubleſome to the ſurrounding coaſts. The Argonauts, if ſuch heroes ever did exiſt, are not entitled to a more reputable appellation: and indeed the practice ſeems to have been too univerſal to carry with the Greeks the remoteſt imputation of diſhonour.

If we look into Homer, Thucydides, Diodorus, and others, we ſhall diſcover piracy to have been conſidered as a profeſſion; but without connecting with it the leaſt opprobrious idea. Strangers are careleſſly aſked whether they are traders or pirates; and the diſcovery of either character does not ſeem to heighten or diminiſh that reſpect or degree of hoſpitality which the manners of the times had annexed to the rank of thoſe roving gueſts. "Are you merchants bound to any port "(ſays Neſtor, at Pylos, to Telemachus and "Mentor), or are you pirates, who roam the "ſeas, without a deſtined place; and live by "plunder and deſolation."—In this honourable profeſſion of pirates there may have been many ſubjects of the Perſian empire. Greece, as well as other countries, may have been often the theatre of their rapine and devaſtation: whilſt their ſucceſs or diſcomfiture muſt have been events of too little moment to reach the ears or engage the attention of the Shahinſhah, or King of Kings, at the remote cities of Perſepolis and Balkh. Suppoſe, if ſuch an illuſtration may be allowed, an Engliſh pirate to have landed in former times on Madagaſcar; ſuppoſe him to have called himſelf *King of England*; and ſuppoſe, after putting that iſland into a dreadful alarm, he had been at length defeated. The Madagaſcar hiſtorians, if any they had, to raiſe the glory of their nation, might compoſe a pompous detail of their Marathons and

Platæas: they might repulſe the Engliſh monarch at the head of any myriads the victors ſhould vauntingly give out, or tradition magnify: and this might undoubtedly gain credit in Madagaſcar and in the adjacent iſles; whilſt the ſplendid event, unfelt, and even unknown to the Britiſh nation, found not a ſingle line in their hiſtoric page.

THIS celebrated exepedition, amongſt many Grecian narratives, equally ſuſpicious, I have particularly ſelected; as the uncommon greatneſs of the enterprize, had it borne the leaſt reſemblance to truth, muſt have been too well known in Perſia; and made too deep an impreſſion upon the minds of each ſucceſſive generation, ever to have been totally eradicated. I ſhall now proceed to trace the great lines of the only ſingle fact of conſequence, in which there appears even an irregular co-incidence; I mean the *Macedonian conqueſt*. The king who, according to Eaſtern writers, reigned in Perſia immediately before the *Darius Codomannus* of the Greeks, is called *Dara* or *Darab*; the firſt is ſynonymous with *Shah*, and ſignifies, in Perſian, *A king*. The other, in the ſame language, implies *Poſſeſſed by or found on water*; which name, they ſay, he obtained from the following circumſtance. The kings of Perſia appear to have aſſumed the privilege of marrying whom they pleaſed; and ſometimes

made choice even of their own daughters. The Greek writers confirm the prevalence of this cuſtom; and obſerve, in particular, that Artaxerxes Mnemon eſpouſed two of his daughters, whom he had ſucceſſively promiſed to Tiribazus, one of his Satraps. Bahaman, the ſixth king of the Kaianian dynaſty, had married his daughter Homai, whom he left pregnant at his death; diſinheriting his ſon Saſſan, in favour of this lady and her offspring. Homai was declared heireſs of the empire, if not delivered of a ſon, and regent, in that event, till he was of age to reign. Averſe even to the diſtant proſpect of reſigning ſovereign power, the queen ordered the birth of her ſon to be concealed; and ſent him privately to be expoſed in a caſket on the banks of the Gihon. The riſing of the waters ſoon ſwept him away, and threw him on a dyer's bleaching ground. The rich ſtuffs and valuable jewels, which the poor man found in the caſket, convinced him that he was a child of elevated birth. He educated him however as his own ſon; and wiſhed him to follow his profeſſion: but the prince, unwilling to believe himſelf the ſon of a dyer, urged his reputed father ſo ſtrongly, that the good man diſcovered at length all he knew; and delivered to him the jewels which he had carefully preſerved. Young Darab determined immediately on the profeſſion of arms; and ſet out for the army, which was then marching againſt the Greeks.

He arrived on the eve of a battle; in which he diſtinguiſhed himſelf with ſuch heroiſm, that his fame reached the queen. The prince was ſent for: Homai was ſtruck with his preſence: ſhe diſcovered him by the jewels, and the old man's teſtimony; and reſigned the diadem to him, after having reigned with great reputation about thirty years. This Darab is repreſented as an accompliſhed prince, and a ſucceſsful warrior. Philip of Macedon, amongſt others, according to Khondemir, drew upon him his reſentment, by refuſing to acknowledge his authority. He marched againſt him; and forcing him to take refuge in a fortreſs, Philip ſued for peace; which was granted, on condition of giving his daughter in marriage to the Perſian king, and paying an annual tribute of a thouſand *Beizets*, or eggs of gold. The young queen did not pleaſe her royal conſort. Tho' pregnant, he returned her to her father's court; where ſhe was afterwards delivered of the famous Alexander, whom Philip educated *as his ſon*; and left him his kingdom, with the ſecret of his birth. Darab having, in the mean time, eſpouſed another lady, ſhe brought him Darab the Younger; who mounted the throne on the demiſe of his father. This prince is repreſented by the hiſtorians of the Eaſt in very different colours from the gentle and amiable Darius Codomannus. His cruelties and oppreſſions rendered him deteſted in Perſia; and the great lords ex-

horted Alexander to aſſert his right to the empire. Encouraged by thoſe general diſcontents, he reſolved upon the attempt; and, as a leading ſtep, informed the ambaſſadors of Darab, when demanding the annual tribute of the golden eggs, "That the bird who laid them had flown to the "other world." This refuſal, with the raillery which accompanied it, enraged the king of Perſia. He marched immediately, to reduce the Macedonian to obedience. The monarchs met: a bloody battle enſued: and Darab was worſted. He retired to his tent, to take ſome repoſe before renewing the engagement; but was ſtabbed by two of his attendants, who fled immediately to the Grecian camp. Alexander, informed of the murder, haſtened to Darab's pavilion. He found him in the agonies of death: he threw himſelf on his knees, wept, and proteſted his ignorance of the treaſon. The dying prince believed him; named him his ſucceſſor; gave him his daughter Roſhana in marriage; requeſted him to revenge his aſſaſſination; to govern Perſia by Perſian nobles; and expired in his arms. Alexander, they add, chiefly by the counſels of Ariſtotle, whom they call his vizir, punctually fulfilled theſe laſt injunctions of the dying king; the great men of Perſia being appointed to the government of the provinces and dependant kingdoms; which they were permitted to hold on the feudal principles of homage, ſubſidies, and military ſervice, to

their conqueror, as Paramount Sovereign of the empire.

HERE is a detail which correſponds with the writers of Greece and Rome in nothing but the cataſtrophe: and yet, in the whole annals of Perſia there is not, perhaps, a ſingle paſſage which boaſts a more intimate agreement. A ſingular incongruity! How ſhall we reconcile it? And to whom muſt we lean? The Grecians are already in full poſſeſſion of our imaginations: we imbibe a reverence for them in our early years, which it is impoſſible ever to eradicate; and we are dragged with difficulty to give a candid review to accounts, which, though fully within the line of probability, contradict ideas which we have ſo long foſtered with care. Yet were relations ſo widely diſtinct equally new: were *China* and *Tartary* ſubſtituted for *Perſia* and *Greece:* were hiſtories of their wars preſented to our peruſal by the reſpective hiſtorians of thoſe people; and did we perceive nothing in the name, in the atchievements, or in the chronology of the principal actors, which could poſſibly be forced into a conſiſtency, or perſuade us that we were reading the ſame events in which both countries were ſo importantly intereſted; what perplexity muſt accompany our opinion? Should we not naturally conclude, that both had related many fictions, and perhaps ſome truths? Should we

not weigh the apparent authority of their materials; conſider who approached neareſt to national vanity, prejudice, and pride; and decide at length for thoſe writers, who, though liable to much miſtake, appeared not, in ſo high a degree, to have the ſame inducements to the commemoration of wilful error? This I mean, however, in reſpect to the general idea: for, in many circumſtances of the above relation, I ſhould certainly incline to the Greeks: but more from a ſtrong collateral preſumptive evidence, than any ſuperior dependence upon their hiſtorians: I allude to Demoſthenes. Philip appears, from the orations of this great man, to have been too much engaged in the uniting or enſlaving of the Greeks not to have ſhunned, till that great object was accompliſhed, every circumſtance which might embroil him with Perſia; whilſt, had he ever been defeated by that nation, and obliged, in conſequence, to ſubmit to tribute, it muſt have not only too much weakened that power, with which he at length ſubjected the ſtates of Greece, but furniſhed facts too important to have been omitted in the Philippics. [q]

THERE is one circumſtance, amongſt many others, which, in the courſe of my reflections on the diſagreement of the Perſian and Greek hiſtorians, has ever ſtruck me with much force. The language of Greece was early cultivated in

the Eaſt: the connexion of the Perſians and Arabians with the ſucceſſors of Alexander in Syria and Egypt, was long and intimate. Before the era of Mahomet, it was conſidered as a branch of polite, and even of mercantile education. Greek ſlaves were common in Arabia; the receipts and diſburſements of the treaſury of the Khalifs were written in that tongue for ſeveral generations after the Prophet's death; and the coins of the Khalifat were invariably ſtruck with Greek inſcriptions, till the reign of Abdolmelic in 695. Many of the Mohammedan princes gave alſo great encouragement to tranſlations from the Greek; particularly of the proſe writers. That the Grecian hiſtories muſt have conſequently been known, eſpecially to their learned ſubjects, cannot I think, with reaſon, be called in queſtion. Shall we ſuppoſe then, that Oriental annaliſts would not have made great uſe of thoſe writers, had their narratives been in the leaſt degree conſiſtent with the hiſtories and traditions which the Perſians themſelves conſidered as authentic? That all Perſian books were not deſtroyed by the Arabians, is certain. Some, which concerned not the religion of the Magi, fell into the hands of thoſe who admired and preſerved them. The *Zefer namé*, a dialogue on government and morality between Nouſhirvan the Juſt, king of Perſia, and his vizir Bouzour, has been already mentioned. In the preface to a copy of Firdouſi's *Shah namé*, we are

informed, that a book of hiſtory was diſcovered, during the general havoc, by Saad, one of the Mahommedan generals, and carefully preſerved by him; as containing nothing repugnant to the tenets of the Alcoran: and M. D'Herbelot obſerves, that it was from a collection of Ancient Perſian Hiſtorians, in the older dialect, that Firdouſi drew materials for his immortal work. The kings and great men of the Eaſt, it may alſo be obſerved, have long rivalled one another in nothing more than in the excellence of their libraries. With incredible attention and expence, they ſtored them with every valuable manuſcript they could poſſibly procure; and whatever unrelenting ſeverity a vanquiſhed prince might, by Eaſtern cuſtom, experience from his more fortunate competitor, his books appear ever to have been an object of uncommon care.

EXCLUSIVE of ſuch Perſian authors as eſcaped the Arabian proſcription, with other records, of which our imperfect knowledge of their language, and ſlender intercourſe with their country, has hitherto deprived us of any poſitive intelligence; one ground of preſumptive information ought not to be wholly diſregarded; I mean Tradition. What are the relations of ancient Egypt? What are the early annals of Babylonia, of Greece, of Rome? Except the ſacred writings, what, in a word, is every ſpecies of hiſtory a little way be-

yond 2000 years? Mere Tradition! and much of it of the moſt doubtful and improbable complexion: the Traditions of Pagan prieſts, whoſe importance reſted on the invention and propagation of error. If any dependence then is placed on thoſe Weſtern tales, in the abſence of more convincing evidence, candour ought to allow a proportionable degree of weight to thoſe of the Eaſt. In all countries where any difficulty, from whatever cauſe, has been found in the regiſtering of public events, Tradition has ever been obſerved to flouriſh with ſuperior ſtrength; and, through the medium of marvellous embelliſhment, preſents us often with the great lines of the atchievements of former times. Where the written memorials of a people are few, and where fewer ſtill can read them; he who rehearſes a rude poem, or a romantic tale, is looked up to with reſpect. Whatever exalts men above their peers, will ever be cultivated with care; and ſons will often endeavour to excel in what had raiſed their fathers to diſtinction. The prevalence of tradition, in the darker ages of Europe, is unqueſtioned. The Bards, the Scalds, and the Minſtrels, were careſſed by the rudeſt warriors of thoſe barbarian times. Their older compoſitions are generally conſidered as the real actions of ancient chiefs: fiction prevailed not ſo much till later ages: it was the offspring of refinement; and refinement led the way to the downfal of oral record. For when

learning became more diffuſed; when feudal lords conſidered it as no diſgrace to ſign their names; when written language became diſſeminated thro' various orders, and many could read the hiſtory of thoſe deeds which formerly had been confined to the knowledge of a particular order of men; their ſongs wanted novelty; they were no longer ſought after; their profeſſion fell into contempt; and at length was gradually extinguiſhed.

A VARIETY of circumſtances peculiar to Aſia juſtifies us in ſuppoſing, that tradition was more vigorous in the Eaſt than even in the Weſt. In Perſia, India, Tartary, Arabia, from the earlieſt times, it has been one of their favourite amuſements to aſſemble, in the ſerene evenings, around their tents; on the platforms with which their houſes are in general roofed; or in large halls erected for the purpoſe; in order to amuſe themſelves in various exerciſes of genius; and frequently in traditional narratives of the moſt diſtinguiſhed actions of their remoter anceſtors. Oriental imagery might often indeed embelliſh their tales; but, like the Gieuruſalemme of Taſſo, or the Luſiade of Camoens, the embroidery of the imagination would not entirely conceal the ground-work of truth. Much rational information will therefore be diſcovered, not only in their more ſerious traditions, but alſo amidſt the amuſing wildneſs of their romantic fables. Even in the Arabian

Nights Entertainments, and other Eaſtern tales, though we may find no neceſſity to believe in Aladdin's lamp, in the Genie Danhaſh, or the Faery Peri banou; we ſhall, nevertheleſs, diſcover a truer picture of Eaſtern manners and beliefs, than in all the Grecian writers; or in hundreds of other books, more generally reſorted to as authorities. The very havoc made amongſt the Perſian records, with the oppreſſion under which they groaned during the three firſt centuries of Arabian ſubjection, might have united more intimately their men of knowledge; rendered their meetings more frequent, and their traditions more intereſting: from an apprehenſion that they would drop into oblivion, if not ſtrongly and repeatedly impreſſed upon the memories of the riſing generation. That many events may have been in this manner preſerved in poems and legendary tales, like the Runic fragments of the North, the Romanzes of Spain, or the Heroic Ballads of our own country, ſeems to be highly probable; as well as that ſuch materials may have originally ſuggeſted to Firdouſi many of the adventures in his *Shah namé*; which, like Homer, when ſtript of the machinery of ſupernatural beings, is ſuppoſed to contain much true hiſtory, and a moſt undoubted picture of the ſuperſtition and manners of the times. Profeſſed ſtory-tellers, it may alſo be obſerved, are of early date in the Eaſt. Even at this day, men of rank have generally one or more, male

or female, amongſt their attendants, who amuſe them and their women, when melancholy, vexed, or indiſpoſed; and are generally employed to lull them aſleep. Many of their tales are highly amuſing, eſpecially thoſe of Perſian origin. They were even thought ſo dangerous by Mohammed, that he expreſſly prohibited them in the Alcoran. The following is given as the reaſon. An Arabian merchant, called Naſſer ben Hareth, having reſided long in Perſia, returned to his own country whilſt the prophet was publiſhing his Alcoran. Naſſer having, perhaps, paid conſtant attendance at the meetings above alluded to, had treaſured up a number of ſtories relative to the famous Aſfendiar, Roſtam, and other ancient heroes of Perſia. Theſe he related to his countrymen: they thought them excellent: the legends of the Alcoran were even neglected; and they plainly told Mohammed, when rehearſing ſome verſes he pretended to have juſt received from heaven, that the Perſian tales were far ſuperior to his. This alarmed him: and he immediately produced part of a chapter, as ſent by the Angel Gabriel, declaring them impious and pernicious fables, hateful to God and to his prophet: a cenſure which inſtantly and long checked their currency with all true believers in the new religion.[t]

ANOTHER circumſtance, which muſt have

greatly contributed to the preſervation of written and traditional hiſtory in the Eaſt, is *Pride of Blood*; upon which their great men value themſelves far beyond the proudeſt European grandee. Genealogy has conſequently long been cultivated with ſingular attention; and the following, amongſt other reaſons, may be aſſigned for it. The deſultory form of government, which has in general prevailed in Aſia, has ſeldom left any ſecurity but the ſword for the poſſeſſion of power. Reverſes of fortune have, in conſequence, been frequent and ſudden; and it has been no uncommon object to behold a man riſing to ſovereignty, whoſe father had been in the meaneſt condition of mankind. Yet this abject creature might poſſibly have been deſcended from ſome ancient dynaſty of kings, whom a ſimilar revolution had driven from their throne. The moſt powerful and moſt favoured nobles would naturally, at the ſame time, ſhare the fate of their prince. Some obſcure corner or diſtant country might give them refuge; where a regard for perſonal ſafety, and the proſpect of a new revolution, would induce them to conceal, under a mean diſguiſe, the royalty or nobleneſs of their origin. This gave an extenſive range to claims of ſuperior Birth; and whether real or imaginary, they were conſidered as points of too much conſequence to be neglected by a new monarch, a ſucceſsful general, or a riſing ſtateſman. Every

ſpecies of evidence was therefore anxiouſly ſought for; and the ſkilful in genealogy were encouraged with a liberality that had nothing European in it. Innumerable proofs might be brought: I ſhall mention a few. Ardeſhir, ſurnamed Babegan, who (A. D. 202.) wreſted the ſceptre from Ardeban, the laſt king of the Aſhkanian dynaſty, was the ſon of a ſhepherd, who kept the ſheep of one Babeg, and married his daughter. No ſooner however was he fixed upon the throne, than, with the aſſiſtance of genealogiſts, he proved his deſcent from Saſſan, the diſinherited ſon of Bahaman. Buiah, the father of Amaduddowla, the firſt Perſian monarch of the Deylemite race, was a fiſherman; but his ſon, when he aſſumed the diadem, (A. D. 932.) traced the family to Behram Gur, who reigned in the middle of the fourth century. Seljuk, the founder of the Seljukian dynaſty of Turks, claimed kindred to Afraſiab, an ancient king of Turan or Scythia, who makes a conſpicuous figure in the early periods of Perſian hiſtory. One of the firſt cares of Tamerlane was to aſcertain his relationſhip to Jengiz Khan: farther it was unneceſſary to go; for that conqueror, in the meridian of his greatneſs, had carried up a regular pedigree to Turk, the ſon of Japhet. Iſmael Sofi, the firſt king of the late reigning family of Perſia, who, after defeating the princes of the White Ram, mounted the throne about the year 1502, traced im-

mediately his genealogy to the Khalif Ali and Fatima, the daughter of the Prophet. It muſt be unneceſſary to multiply examples: inferior men were equally ambitious of high deſcent: whilſt it may not be unworthy of remark, that the whole idea appears to have originated more from faſhion or a natural impulſe of the mind, than any conſideration of ſtate policy: for we by no means find that the people of Aſia have ever diſtinguiſhed themſelves for attachment to royal blood; having ſubmitted, in general, with equal facility to ſovereign power, whether adminiſtred by the ſon of a prince or the ſon of a peaſant.

SUCH having been the ruling paſſion in the Eaſt for illuſtrious deſcent, it is hardly neceſſary to obſerve, that Genealogy is a ſtudy ſo intimately connected with Hiſtorical knowledge, that it is impoſſible to arrive at any proficiency in the one, without being minutely verſed in the other: but particularly on the preſent ground; where appeals to the eras and actions of diſtinguiſhed men, through whom it would be neceſſary to connect the chain of evidence, muſt have required a very critical acquaintance with chronology and public facts: to avoid obvious contradictions, and give an air of plauſible accuracy to pedigrees, which, in many caſes, muſt have been more ſpecious than ſolid.

THE ſame elevation of ſentiment, we may alſo obſerve, which inſpired thoſe high ideas of ſuperior birth, led naturally to a wiſh for future fame. To add to the glory of a family line was a favourite object. Hiſtorians and poets were, of conſequence, often in the train of a ſucceſsful conqueror. They were witneſſes of the events they were to deliver down to future times; and they were neither expected to exagerate nor invent. The riches and honours conferred therefore on men of genius, has nothing ſimilar in our weſtern world: whilſt the freedom of their ſtrictures, and the manlineſs of their moral leſſons, will hardly be conceived by thoſe who have been accuſtomed to annex to Eaſtern minds the feelings alone of ſervility and terror. We have, in conſequence, particular hiſtories, not only of almoſt every Eaſtern Dynaſty, and of every diſtinguiſhed prince, but of the principal countries and cities of Aſia; moſt of them written with ſuch an apparent adherence to truth and impartiality, that they are almoſt conſtantly preferred to European writers by our modern hiſtorians of the Cruzades and and other Eaſtern events of the middle ages. The royal and noble authors of Aſia are, at the ſame time, numberleſs: a catalogue alone would fill a volume. I ſhall here only take notice of the Vizir *Nezam ul mulk*, as a ſmall manuſcript of that great man's will furniſh me with ſeveral curious facts relative to Eaſtern manners. Nezam

roſe from a private ſtation in the eleventh century, to be Vizir to the Sultan Alp Arſlan and his ſon Malekſhah Jelaleddin; which high office he held till near ninety years of age; when he was ſtabbed by a Bataniſt, one of the ſubjects of the Old Man of the Mountain; whilſt he was reading a petition which the aſſaſſin had preſented. This Vizir was one of the moſt extraordinary men of any age or country. He was a complea ſtateſman and a conſummate general. He was learned: and a moſt munificent patron of learning. He founded and endowed many ſeminaries of ſcience, but particularly a noble college at Baghdad. His palace was ever open to men of genius; many of whom enjoyed great penſions from his privy purſe. They looked upon themſelves as his ſubjects and children, and uſually attended their benefactor, on great ſolemnities, from every quarter of the empire. [x]

FROM the foregoing obſervations, which might be ſwelled by many authorities, I apprehend it will appear ſufficiently evident, that the Perſians and other Aſiatics have been remarkably attentive to the annals of their country: that their materials for ancient hiſtory are upon a footing of reſpect not inferior to thoſe of more Weſtern nations: that their traditions are upon a ground fully as ſubſtantial as thoſe of the Greeks, the Egyptians, and other people of high antiquity:

and that the ambition of royal and noble deſcent, more conſpicuous in Aſia than even in the more weſtern regions, muſt have been productive of much reſearch, and opened uncommon channels for genealogical and hiſtorical inveſtigation. — When we ſtrengthen this chain of facts and probabilities, by conſidering how high in favour phyſicians and other learned Greeks were at the courts of almoſt every Mohammedan prince; when we conſider the number of merchants and other travellers in perpetual motion between the Eaſt and Weſt; when we conſider the frequent embaſſies; the alliances by marriage; the familiarity of converſation, which appears to have been ſupported with an eaſe wherein interpreters had evidently no concern: and when we add to the whole, the ſingular attachment of the princes of the Eaſt to almoſt every ſpecies of learning, whilſt Conſtantinople was the theatre of every barbarity that could degrade human nature: the preſumption is much ſtronger, that the Aſiatics ſpoke Greek, than that the Grecians ſpoke Arabic or Perſian. As every ground of reaſon ſeems to lead us therefore to conclude, that the Greek tongue was, for many centuries, known in the Eaſt, nearly as well perhaps as it now is in Europe; we muſt extinguiſh all curioſity in man, and contradict every characteriſtic diſpoſition of human nature, if we ſuppoſe that the Grecian accounts of Ancient Aſia ſhould have remained,

for ſo many ages, wholly unknown to the men of erudition, who wrote; or the men of rank, who patronized them. Hiſtory is one of the firſt objects which engages the attention, when dipping into a foreign tongue. Sovereigns and miniſters of ſtate muſt ever, above all men, be intereſted in knowing what ſtrangers ſay relative to their own or neighbouring kingdoms. The Khalif *Almamoun*, in particular, was a prince of extenſive erudition, and unbounded curioſity. He could not well be indifferent with regard to what the ancients might ſay relative to Babylonia, his royal reſidence and ſeat of government. He had ordered, without reſtriction, a general collection of Greek authors to be made for the purpoſe of tranſlation; and it is impoſſible to ſuppoſe that Hiſtorians could be excepted. They muſt have been ſubmitted, amongſt the reſt, to the review of the learned: their ſubject would naturally be reported to the Khalif; and if not tranſlated, it could apparently ariſe only from the conſideration, that their hiſtory of thoſe countries ſeemed merely the Tale of a Tub ſeriouſly told; and by no means agreeable to the belief either of the aborigines of the country, or of the ingenious men of all nations, who, from every quarter of the empire, flocked to Baghdad, as the centre of magnificence and ſcience. When we reflect then, that the Mohammedan writers have paid no regard to the Grecian hiſtories: that they have

given us facts of a very different complexion: that no hiſtorian will ever preſume to publiſh annals of his own country, totally diſſimilar to the great lines of anceſtorial atchievement, which muſt ever remain ſtrongly impreſſed upon the minds of a people; and that thoſe hiſtories of Perſia are conſidered as genuine by the Aſiatics in general: no obſervation on the manners of mankind can juſtify a total diſregard to them; though diſſonant to the relations which we have hitherto been accuſtomed to receive. Modern compilers of Ancient Hiſtory may wiſh indeed to conceal their ignorance of the languages and literature of the Eaſt under one general unſupported aſſertion, that they are wild, unintereſting, and obſcure; but ſuch a mode of indiſcriminate cenſure can tend only to perpetuate error. Truth ought to be ſearched for wherever it can be found; and a well authenticated fact, if told by a Perſian, an Arab, or a Chineſe, ſhould remove an improbability, though adorned with all the eloquence of Greece or Rome. [y]

IT will not be conceived, however, that I wiſh any ancient ſtory exploded but upon grounds of obvious propriety. A free and candid inveſtigation is all that is propoſed. Even the moſt impoſſible and moſt abſurd of the Grecian and Roman fables may keep their ground, till more rational and well ſupported facts appear to fill

their room. Any thing is better than a vacuum. Geographers of unknown regions, according to the poet, place in their maps "Elephants inſtead "of towns:" and there can be no harm in allowing the Elephantine legends of Old Greece ſtill to amuſe our leiſure hours: but if a town is at length diſcovered, the Elephant ſhould ſurely change his ſtation. *Semiramis*, the *Argonauts*, *Seſoſtris*, and half the marvellous tales of early times, are all Elephants: but as they would leave a mighty blank in thoſe high ages of fable, they may ſtill continue to fill their reſpective niches; like Bacchus, and Venus, and Hercules, and Ceres: but I cannot help thinking, that it is refining rather too much upon the credulity of man, to fix, like the great Newton, the preciſe epochas of thoſe Pagan Gods and Heroes; by introducing even eclipſes, and other aſtronomical obſervations, to demonſtrate the eras and adventures of beings, whoſe exiſtence ſtands upon a ground by no means more ſubſtantial than the Garagantua of Rablais, or the Brobdiggnaggs of Lemuel Gulliver. "I do not pretend, ſays Sir "Iſaac, (in the eighth page of his Chronology), "to be exact to a year: there may be errors of "five or ten years, and ſometimes twenty, and not "much above." This publication, indeed, bearing the name of the immortal Newton, though highly built upon by ſubſequent chronologers, is ſo unſpeakably inferior to that great man's other works,

that I am almoſt unwilling to believe it's authenticity; and can hardly be perſuaded he ever would have publiſhed it himſelf. The materials of which it is compoſed were probably mere memoranda, committed to paper in the intervals of relaxation from more abſtracted ſtudies. He could not but perceive contradictions and impoſſibilities in the ancient hiſtorians, and in the ſyſtems of thoſe who had framed chronologies from their data. Something he might have meditated, and ſomething we might have had, of authority ſimilar to his higher demonſtrations; had he lived to have ſent it into the world, completely conſidered, and finiſhed with that penetrating diſcernment, which ſo remarkably diſtinguiſhed his philoſophical inveſtigations. But this remains to be regreted. Poſthumous publications are always to be ſuſpected; and many a great man's fame has felt moſt cruel ſtabs from the avidity of the public for even the gleanings of ſuperior genius, and the undiſcerning zeal of ſome ſurviving friends. [z]

LET us now take a ſlight view of the conſiſtency of the Greek writers, and the more modern chronologers, with regard to a few of the famous perſonages and events of antiquity, and then candidly determine the juſtice of their claim to unlimited belief and authority.—Queen *Semiramis*, according to Cteſias, lived about 2280 Before Chriſt: Helvicus ſays 2248: Syncellus 2177:

Petavius 2060: Euſebius 1984: Dr. Jackſon 1964: Archbiſhop Uſher 1215, Philobiblius (from Sanconiathon) 1200: Sir Iſaac Newton 760: Herodotus 713: and D'Herbelot, ſuppoſing her to have been the Perſian queen Homai, grandmother to Darab II. (Darius Codomannus), brings her down within four hundred years of our era. Diodorus, Strabo, Suidas, Arrian, and others, differ alſo in various degrees: whilſt the actions they aſcribe to her are as monſtrous and impoſſible, as the diſagreement of their reſpective eras.

THE *Argonautic Expedition* has, by many learned men, been conſidered as a fact ſo unqueſtionable, that it has become a kind of grand era for aſcertaining the more doubtful dates of many ſubſequent events. Sir Iſaac Newton, by calculations of the retrograde motion of the Equinoctial and Solſtitial points, called the Colures, from their ſuppoſed place then, till the year 1690, fixes this expedition about the year 937 B. C. grounded chiefly upon a ſuppoſition, that the *Greek Sphere* was invented by two of the Argonauts *Chiron* and *Muſæus*; who delineated the expedition, under the name of the *Argo*, amongſt the Aſteriſms. But this ſeems to be a fundamental error into which this great man has fallen, even in his own line. Canopus, the chief ſtar of Argo, is only 37 degrees from the ſouth pole: the greateſt part of the conſtellation is ſtill nearer

to it. The courſe of the ſuppoſed voyage from Greece to Colchis lies between 39 and 45 degrees of north latitude. A few only of the leſſer ſtars can poſſibly be ſeen in the whole track: whilſt thoſe of the firſt magnitude, and which alone are deſerving of notice in every aſtronomical obſervation, are, in thoſe parts, totally inviſible. But had this ſphere been conſtructed by the Argonauts; and had they wiſhed to commemorate the enterprize by placing their ſhip amongſt the ſtars; they muſt apparently have choſen a conſtellation which was conſpicuous in Greece; and not one, the viſible ſtars of which were too minute to attract attention, or to be of the leaſt uſe in the direction of their navigation. But in fact the very foundation of this aſtronomical queſtion has no baſis: we have no demonſtration of the era of Chiron and Muſæus, or even of their exiſtence. The invention of the ſphere, rude as it confeſſedly was, and by no means a ſolid ground for exact calculation, is at the ſame time aſſigned to many who were not Argonauts: and their pretenſions ſeem equally ſubſtantial. Diodorus aſcribes it to Atlas; ſome attribute it to Palamedes; others to Nauſicaa, the daughter of king Alcinous; and many deny it to have been *even of Grecian origin*, but to have come from Egypt. Granting therefore that the equinoxial colure actually paſſed through the middle of Aries, when that ſphere was conſtructed, no argument can

poſſibly be drawn from thence to fix the Argonautic expedition, any more than the building of the pyramids, till it has been previouſly ſhown that the Argonauts were the inventors. [b]

LET us next conſider the Argonauts in point of number, their courſe, their atchievements, and the time employed in the expedition. *Fifty-one* is the higheſt amount: ſome make them only *forty-four*. Yet theſe heroes, beſides many other important feats, attack Laomedon and take Troy; they build cities and temples in various diſtant countries, which half a million could neither have erected nor peopled; and return to Greece in *four months*, or, according to ſome, in *two*. The courſe they ſteer is equally full of contradiction. On their return from Colchis, they found, it is ſaid, Ætes, the king of that country, whoſe fleece and daughter they had ſtolen, prepared with a fleet to diſpute their paſſage through the Boſphorus of Thrace. Declining an engagement, they ſtruck acroſs the Euxine, and ſailed up the Danube, the Don, or ſome other river, through Northern Europe, into the Baltic; and thence returned, by the Mediterranean, to Greece. Some conduct them from the Danube to the Po or the Rhone; and others, by the ſouthern ocean, through Lybia. Another claſs traces them over the great continent of Aſia into the Indian ocean, the Red Sea, and the Nile; dragging their Argo

all the way over mountains, or carrying it on their ſhoulders, where they could not conveniently ſail. It is unneceſſary to dwell upon the more minute deviations. Some make Hercules the commander, others inſiſt for Jaſon; and even the place of deſtination is varied from Colchis on the Euxine, to the extremity of the Indian coaſt. Diodorus, to give the whole an air of probability, contradicts, in many reſpects, every prior account, and makes them return through the Helleſpont; leaving all their famous buildings, to which he himſelf, nevertheleſs, frequently alludes, to be reconciled to an agreement with this route by the reader or any ſubſequent hiſtorian. It would be endleſs to enlarge upon the various impoſſibilities of this celebrated enterprize: and indeed the accounts given by Diodorus, Strabo, and other later writers, were there no other inconſiſtency, ſeem at once to be a compleat refutation of the whole. They ſaw the incongruity of their predeceſſors: abſurdities and contradictions in almoſt every line could not well eſcape their penetration. They went therefore upon a different plan. They took part of one, part of another, threw in conjecture with a liberal hand; and formed from the whole an hypotheſis, which might give an author ſome ſlight air at leaſt of conſiſtency with himſelf. Their tales are more plauſible; yet ſtill they are but tales: we cannot call them facts. Such however has been the ſyſ-

tem apparently adopted by every ſubſequent chronologer and compiler. Diodorus appears to have been the model. We have, in conſequence, ancient events, not as they really happened, but as it was thought they ſhould have happened. In their hands early hiſtory has acquired, in ſome reſpects, the ſuperficial appearance of probability; but as much may be ſaid for Pharamond or Caſſandra; and Oroondates, Arſaces, and the Fair Barſina, may throw in their claim to be realized, with equal pretenſions to reaſon as Hercules, Jaſon, or Medea. [c]

To launch upon the ocean of chronology would require a ſeparate and an extenſive treatiſe. It may only be proper here to obſerve, that all the eminent men in this line have ſplit upon the Rock of Syſtem. A favourite hypotheſis being once adopted, they bend every thing to a co-incidence. Sir John Marſham and Sir Iſaac Newton, for example, fancy a ſimilitude between *Shiſhac* king of Egypt and *Seſoſtris*, whoſe being and period of exiſtence is as doubtful as Semiramis. The fabulous Seſoſtris conquered half the world; but the Shiſhac of Scripture only plundered Jeruſalem and returned. All the reſemblance that can be diſcerned is, that they are both ſaid to have been kings of Egypt; and that they had both great armies: yet to force them into a point of contact, Seſoſtris is brought down ſome hun-

dreds of years from the ſtation where ancient hiſtorians had placed him; and circumſtances totally diſſimilar are racked into a moſt unſatisfactory proof of their ſimilitude. But, with leſs violence, Charlemagne aud Louis XIV. might be made the ſame perſon. They were both kings of France; both were powerful princes; and both poſſeſſed, to a very high degree, the thirſt of extenſive conqueſt, and the conſequent luxury of making mankind wretched. [d]

BUT the endeavours of commentators to reconcile all the events of ancient times to the hiſtory of the Greeks, have by no means been confined to pagan annals. The chronology of the Sacred Writings has, in many points, without the appearance of neceſſity, been forced into an analogy with their imaginary eras: in conſequence of which, a variety of anachroniſms have been introduced, which are in direct oppoſition to the *Hiſtorical Books of Scripture*, to the *Jewiſh Chronicles*, to *Joſephus*, and to all obſervation on the longevity of man. I ſhall attempt to clear up one event, ſubmitting, with much deference, the ſolidity of my conjectures to men of deeper reſearch and ſuperior abilities. The Grecians have given us the hiſtory of a Perſian King, called Κῦρος, which we tranſlate *Cyrus*. *Iſaiah* prophecies, that a prince named כורש *Coreſh* will releaſe the *Jews* from captivity, and order the rebuild-

ing of the temple. To reconcile theſe two princes, has been conſidered as an object of high importance; and much learning has been employed to embarraſs a much more ſimple and ſatisfactory chronology. The Jewiſh larger chronicle, and Joſephus, finiſh the building of the temple only about *thirty-four* years before the fall of the Perſian empire: the Samaritan interruptions had protracted the completion of the work near *twenty* years: the Macedonian conqueſt took place about the year 331; to which, if we add the *fifty-four* years above-mentioned, the proclamation of *Coreſh* muſt have been iſſued about the year 385. But the *death of Cyrus* is placed, by the concurrence of our chronologers, in 529, or 144 years before this period: he therefore could not be the prince alluded to by Iſaiah. As a confirmation of the probability of the Jewiſh dates, Joſephus mentions expreſſly, that Sanballat, the Samaritan governor, who had given ſo much interruption to the building of the temple, *was alive in the time of Alexander*; which is expremely poſſible by the above chronology: but by the common ſyſtem, he muſt then have exceeded 200 years years of age. *Jaddua* was the High Prieſt who met Alexander on his return from the ſiege of Tyre, in the year 332. Now by the Sacred Writings we find, that *Jaddua* was the fifth in ſucceſſion from *Jeſhua*, who, together with *Zorobabel*, conducted home the captive Jews. This

event, if connected with the *Grecian Cyrus*, muſt have been in the year 536, or 204 years before the above-mentioned meeting; which happened in the *ſeventh* year of *Jaddua*'s prieſthood. As *Jeſhua* was probably advanced in age, when commiſſioned with *Zorobabel* to lead the captive people home, *ſeventeen* years may be a full allowance for his dignity, ſubſequent to that period; which leaves *forty-five* years each to the other four; a term far beyond all calculation and probability: eſpecially as the Jewiſh high prieſthood was remarkable for a very quick ſucceſſion. The opinion and records of the Jews, when fixing the chronology of the building of this temple, an event which muſt have made ſo powerful an impreſſion upon the minds of the whole nation, ought indeed to have been deciſive; where no oppoſition eſpecially was found to the Canonical Books. But for no reaſon that can apparently be diſcovered, excepting to force the *Coreſh* of *Iſaiah* to be the *Cyrus* of the *Greeks*, have our commentators laboured to involve a plainer narrative in darkneſs; and to create with many a doubt of the whole, becauſe there appeared irreconcileable contradictions in the parts. [c]

As an attachment to the chronology of Greece ſeems to have led therefore to many unneceſſary liberties with Scripture, it cannot be improper to obſerve, how far the hiſtorians of Aſia correſpond

with the Sacred Writings. Thoſe kingdoms, known to us by the names of the *Aſſyrians*, *Medes*, and *Babylonians*, appear, from the Eaſtern writers, to have formed early one great empire; ſubject to the kings of Perſia, on a tenure nearly reſembling the feudal ſyſtem. The principal of thoſe dependent principalities ſeems to have been Babylon; which, during the reign of Lohoraſb, was governed by a prince called *Nabocodnaſſar*, *Nakhtunaſſar*, or *Bakhtunaſſar*; who is deſcribed as having puſhed his conqueſts far into the Weſt: and particularly *to have over-run Judea, and made captives of the inhabitants.* His ſon and ſucceſſor is painted as a brutal tyrant; whoſe oppreſſion of the Jews drew upon him the reſentment of Ardeſhir Dirazdeſt, king of Perſia; who removed him from the government, and appointed in his room *Coreſh*, a prince of the blood, grandſon of Lohoraſb. The mother of this prince, they add, was a Jeweſs; and this they give as one reaſon for the warmth with which he eſpouſed the cauſe of the Iſraelites: to whom he gave permiſſion to return to Jeruſalem, with every encouragement towards the *rebuilding of the temple.* Now let us obſerve the chronology, and we ſhall find a remarkable concurrence. Darab II. is ſaid, by the Perſian hiſtorians, to have reigned *fourteen* years: Darab I. *twelve*; and queen Homai *thirty*; whoſe immediate predeceſſor, as before obſerved, was Ardeſhir. If we place then the iſſuing of

the proclamation *two* years before Ardeſhir's death, this brings it to the year 388, B. C. a difference of only *three* years from the Jewiſh dates; and of ſmall conſequence in ſuch remote tranſactions. Ardeſhir reigned long: let us ſuppoſe *thirty-eight* years before the proclamation of *Coreſh*; add about *thirty* more for the reign of Kiſhtaſb; and the commencement of the *Seventy years captivity* will be placed in the end of the reign of Lohoraſb, by whoſe orders Nabocodnaſſar, as before obſerved, conquered Syria, Paleſtine, and other Weſtern diſtricts. [f]

THE great lines co-inciding thus, in a manner ſo ſingular, I ſhall proceed to obſervations on the ſeeming diſagreement of ſome inferior points. It appears evident, both from Daniel and the Perſian hiſtorians, that *Coreſh* or *Cyrus* acted a ſubordinate part in the taking of Babylon; the name of his ſuperior being, according to the Sacred Writers, *Darius the Mede*; but, according to the Perſians, *Ardeſhir* or *Bahaman*. No etymological ingenuity, it is certain, can diſcover a reſemblance between thoſe names: but that does not ſeem to be of the ſmalleſt conſequence. The great rock, as obſerved above, upon which our chronologers have uniformly ſplit, is an attention to the fancied ſimilitude of names; and to this they have often ſacrificed every conſiſtency of fact. But nothing can offer a more unſubſtantial baſis.

It has been long a cuſtom in the Eaſt for the reigning ſovereign to give his ſon ſome important government, with the title of king; and this name he generally changed when he ſucceeded to his father. The ſon and ſucceſſor of Shapor II. in the fourth century, was called *Kermanſhah*, and by our writers *Carmaſat*; but when he mounted the throne of Perſia he aſſumed the name of *Baharam*. Jengiz Khan, in the early part of life, was called *Temujin*. Many of the Great Moguls have bore different names before their acceſſion. Similar inſtances are innumerable. It was even common in Greece: Plato was originally named Ariſto. That an alteration of names prevailed greatly in old times, we have remarkable proofs in the Paralipomena books of Scripture. When *Eſther* was ſelected amongſt other virgins for the royal choice, her former name *Hadaſſah* was dropt; and a new one given to her, ſignifying, in Perſian *A ſtar*. When *Daniel*, *Hananiah*, *Miſhael*, and *Azariah*, were choſen to attend the king, their names were changed to *Belteſhezzar*, *Shadrach*, *Meſhach*, and *Abednego*. All nations, we may alſo obſerve, have had a greater or leſs partiality for metonymical and metaphorical alluſions: and many perſonages have been often deſcribed by ſome peculiar attribute, or title, which was perfectly well underſtood by thoſe to whom the ſpeech or writing was addreſſed, tho' by no means obvious to others

without a key. In the Sacred Writings, a hiſtory of the Perſian empire is not intended: ſuch points only are touched upon, as are connected with the annals of the Jews: to be intelligible to the choſen people is all that was propoſed: the name, the title, or the epithet of the ſovereign of Perſia, which was moſt familiar to *them*, was conſequently choſen: and whether it was the *King*, the *Great King*, *Darius*, or any correſponding denomination, it was certainly a point of no importance, whilſt they all were perfectly underſtood. *Dara*, as obſerved before, ſignifies, in Perſian, a *Great King*; and the addition of *Median* might ſimply denote that his chief reſidence was in that country. The different Perſian monarchs of the Kaianian dynaſty, had a partiality for different cities in their extenſive empire. Lohorasb was ſo remarkably fond of *Balkh* in Khoraſſan, that he is often called *Balkhi*. His ſucceſſor Kiſhtasb gave the preference to *Iſtakhar* or *Perſepolis*. Bahaman might have lived occaſionally in *Media*; and poſſibly have marched from thence, attended by *Coreſh*, on the expedition againſt Babylon. Queen Homai was particularly attached to *Perſepolis*; where the Aſiatic hiſtorians ſay ſhe built the celebrated palace which they name Chehelminar, afterwards deſtroyed by Alexander: and, as this became the favourite abode of her ſucceſſors till the Macedonian conqueſt, we accordingly find that every ſubſequent event, men-

tioned in the Sacred Writings, is referred to the time of *Darius the Perſian*; tho' comprehending a period far beyond the reign of that prince: a circumſtance which has induced Sir Iſaac Newton to ſuppoſe *Darius the Perſian* to include *Darius Nothus* as well as *Darius Codomannus*: a theory by no means ſatisfactory, as it will not account for the ſilence of Scripture with regard to the intermediate princes, *Artaxerxes Mnemon*, *Artaxerxes Ochus*, and *Arogus*. The whole endeavours of the learned, indeed, to reconcile the *Perſian Kings of Scripture* to the *Perſian Kings of the Greeks*, appear only to be productive of embarraſſment: but if the theory now propoſed is found to be juſt, Of conſidering many of the Scripture names as mere royal titles, it will correſpond perfectly with the ſublime figurative language of the Sacred Writers, and pave the way for removing ſeveral perplexing difficulties. The only Babyloniſh and Perſian princes found in the Bible are *Nebuchadnezzar*, *Evil Merodach*, *Balſhazzar*, *Ahaſuerus*, *Darius the Mede*, *Coreſh*, and *Darius the Perſian*: *Artaxerxes* is alſo mentioned in *Nehemiah*. The firſt Babyloniſh prince correſponds exactly in name, era, and actions with the Perſian hiſtorians. The next two are not named by them; being only in general conſidered as governors or feudatory princes under the Great King: and the others, I apprehend, are ſimply epithets, given indiſcriminately to any of the

Perſian monarchs, like *Cæſar* or *Czar* in Europe. *Ahaſuerus* or *Achaſuerus* has, in particular, been the ſubject of much etymological inveſtigation. Sir Iſaac Newton, by inadvertency, makes him, in one place, to be *Cyaxares*, and, in another, *Xerxes*. Archbiſhop Uſher ſuppoſes him to be *Darius Hyſtaſpes*; Scaliger, *Xerxes*; Joſephus, the Septuagint, and Dr. Hyde, *Artaxerxes Longimanus*. Now each of theſe conjectures contradicts the other; and none of them co-incide with the common chronology of the Bible, excepting Uſher. Four different princes are named; and a range is taken of 187 years: the reign of the firſt, according to Newton, commencing 611 years, and the laſt dying 424, B. C. As ſuch diſagreements amongſt our moſt learned men, ſhow clearly that the baſis muſt be wrong, there can be no impropriety in adding one conjecture more; which is, That *Ahaſuerus*, like *Darius*, is not the name of any individual prince, but a title; and probably derived, by a very ſimple Perſian etymology, from *Choſru*; which ſignifies a *Great King*. *Choſru* or *Kai Choſru* was the third prince of the Kaianian dynaſty; whoſe ſucceſsful wars againſt the Turanians or Scythians, the old hereditary enemies of Perſia, had greatly extended and firmly eſtabliſhed the empire. His reputation was high in Aſia: he was almoſt adored by his ſubjects, and by after-generations. The names of diſtinguiſhed men in the Eaſt, have frequently

been aſſumed as titles by ſucceeding princes; and they have been often given to them by foreign nations, whether they aſſumed them or not. Many kings of the Aſhkanian and Saſſanian dynaſties bore the name of this ancient Perſian monarch, by way of adjunct or ſurname, as *Choſru Parviz*, or *Choſru Nuſhirvan*; and the Romans gave the name of *Coſroes* to almoſt every ſovereign of the Saſſanian race. That foreigners might, in older times, have done the ſame with reſpect to the Kaianian princes, is entirely conſiſtent with probability: and upon this ground we ſhall obviate another difficulty, with regard to *Ahaſuerus*, which ſeems difficult to be reconciled on other principles; and furniſhes, at the ſame time, a ſtrong preſumptive argument in ſupport of the preſent theory. We find an *Ahaſuerus* in *Eſther*, and an *Ahaſuerus* in *Ezra*. Now according to the common Scripture and Greek chronology, theſe cannot be the ſame individual prince. The marriage of the firſt with Eſther is placed about the year 515, B. C. *Cyrus*, as before obſerved, died in 529, and *Darius Hyſtaſpes*, ſucceeding Smerdis Magus in 521, reigned till 485. But in *Ezra* we find the ſucceſſion to be *Cyrus*, *Darius*, and *Ahaſuerus*. This laſt prince muſt have reigned therefore after *Darius*, not earlier than 485; and could not reign likewiſe, cotemporary with him, in 515. Should the advocates for archbiſhop Uſher's idea even inſiſt, that, not-

withſtanding this paſſage, there was ſtill but one *Ahaſuerus*; and that *Ahaſuerus* was *Darius*; for the ſake of argument it might be granted, without weakening the hypotheſis: as it would then demonſtrate, that the ſame prince is called in the Bible both *Darius* and *Ahaſuerus*; and that they were conſequently both royal titles, and indiſcriminately uſed. It may perhaps be ſaid, that if theſe were royal titles, the prefixing of *Melech*, or any ſimilar word implying a ſovereign, as *King Darius*, or *King Ahaſuerus*, would be a tautological redundancy. But that would be an objection of no weight, nothing being more common in the Eaſt: a famous prince in the eleventh century, amongſt many inſtances, being called *Sultan Malek Shah*, which literally ſignifies *King King King*.

THE apparent concluſions to be drawn from from the preceding obſervations, are, That the *Greeks* and *Romans*, in their ancient hiſtories, eſpecially of diſtant countries, are often wrong; and, in general, liable to ſuſpicion: That their accounts of the Eaſt, as well with regard to manners, as hiſtoric facts, are inconſiſtent with the Aſiatic authors; irreconcileable with Scripture; contradictory in themſelves; and often impoſſible in nature: That as the later writers, *Diodorus*, *Strabo*, *Plutarch*, are often in compleat oppoſition to the earlier hiſtorians, and com-

plain of the repugnances with which they are every where perplexed, nothing can more ſtrongly point to a fundamental error: That modern chronologers, commentators, and compilers of Ancient Hiſtory, differ likewiſe greatly in opinion; ſupporting frequently their ſyſtems by points of a moſt doubtful complexion, and rejecting others of a far more probable appearance: That a reſemblance of names is often preferred to a conſiſtency in facts: That the inventions of ſuperſtition, or the fictions of poets, are often viewed as real events; and the ſame critical accuracy employed in fixing the early epochs of imaginary beings, as in reſolving the moſt rational truths of more authentic times. That ſuch being the uncertain baſis of Ancient Story, no materials ought to be deſpiſed: That the Perſian and Arabian hiſtorians are intitled to attention, in whatever regards their own countries; their relations being grounded at leaſt on national belief; and national belief never originating without ſome foundation: That the mere priority in time of the Weſtern to the Eaſtern writers, when unſupported by circumſtances of higher evidence, ſhould give no preference in regard to authority: as, upon the ſame principles, we might rank a *Cteſias* before *Plutarch*; a *Roger de Hoveden* before *Hume*; or a *Gregory of Tours* before *De Thou*: That we may perceive ſome ſtrong lines of truth in the Eaſtern hiſtorians, from their

concurrence with the Bible, in the few facts mentioned above: whilſt even their ſilence on ſome heads, with their ſlight variation in others, furniſh high preſumption of their authenticity: for had they been exactly in conformity with the Scripture, we ſhould naturally have concluded, that their materials had been borrowed from thence; and conſidered them merely in the light of tranſlations. But the manner in which they are told ſhows, that the great lines were independently known in *Perſia*; and that the difference is ſimply what might have been expected between Sacred Writers, who had every opportunity of information; and the annaliſts of another country, who neither had ſuch advantages, nor were ſo deeply intereſted in the events. [h]

THE uſefulneſs of the Arabic language, in the illuſtration of Scripture, has indeed long been generally acknowledged; whilſt the Perſian, little ſtudied by the learned, has hardly ever been conſidered as an auxiliary in this important point. Yet when we reflect upon the intimate connection of a great part of the hiſtory of the Jews with that of Perſia, it is difficult to account for this ſingular inattention upon any ground, but the ſuppoſition, That the old dialect of Perſia is loſt; and that the modern can give no aſſiſtance in remote enquiries. But this, as I have before obſerved, ſeems to be a ſurmiſe, unſupported by

the ſlighteſt authority: the pure Perſian now in uſe being evidently of very high antiquity; and apparently the chief language in which any thing Perſian, worth preſervation or recovery, has been written by the ancient natives: however it may have been diſguiſed under a variety of perplexing characters, which few have given themſelves the trouble to conſider with attention. Should the Arabic and Perſian languages ever become therefore, like the Greek and Latin, objects of general education; and learned men, freed from the fetters of prejudice, be once brought to ſuppoſe, that Grecian and Roman information may *ſometimes* be aſſiſted or corrected by a judicious ſtudy of Eaſtern authors, many diſcoveries muſt evidently be expected; which may furniſh a variety of uſeful clues to the dark labyrinths of Ancient Mythology, Hiſtory, and Manners. [1]

AMONGST other learned men who, apparently from an idea of their modern date, have diſputed the utility of the Arabic and Perſian languages, in the inveſtigation of remote antiquity, is the ingenious author of *A New Syſtem or Analyſis of Ancient Mythology*; a work in which the novel ingenuity of the Analytic Syſtem; the penetration and judgment diſplayed in the refutation of vulgar errors; with the new and informing light in which he has placed a variety of ancient facts; leaves the learned world only to regret, that this

claſſical writer had not, to his ſingular knowledge in Greek and Roman literature, added ſome tincture of the languages and learning of the Eaſt. As there appears, however, to be an impropriety in any perſon's condemning what he confeſſedly does not underſtand; and as this learned gentleman has attacked a province, which I conceive it to be my duty to defend; I ſhall endeavour to remove ſome of the prejudices which he may have created: as the errors of a writer of uncommon abilities, who has laid down canons for future hiſtory, may have a more dangerous tendency than the miſtakes of inferior men, whom few read, and ſtill fewer follow. *

THE chief points, which Mr. Bryant means to eſtabliſh, are, *Firſt*, The univerſality of the deluge from gentile authorities. *Secondly*, The migration, after the Babel diſperſion, of a people whom he calls *Cuthites* or *Amonians*, the deſcendants of *Chus* the ſon of *Ham*. *Thirdly*, The Arkite ceremonials, with the general worſhip of the Sun and Fire, as introduced by thoſe people into the different countries where they eſtabliſhed colonies. †

Two great lines, our learned author obſerves, marked, in particular, the Amonian character; The monuments and rites which they every where inſtituted, as memorials of the Univerſal

Deluge; and The proofs they every where left of their idolatrous worſhip of the Sun and Fire. With regard to the firſt great event, I ſhall only obſerve, in general, that the departing from the Sacred Writings, to prove the deſtruction of mankind by Pagan authorities, however laudable the intention, ſeems firſt to ſhake to the foundations the venerable fabrick, and then to prop it with a bullruſh. For, where recourſe is had to feeble and imperfect evidence, a cauſe muſt ever be hurt in proportion to its failure. Yet, as if truth wanted the aid of fiction, innumerable have been the attempts of the learned to eſtabliſh, by forced and unnatural conſtruction, a conformity between the early hiſtory of the Hebrews and the later fables of Greece, Egypt, and other ancient nations. From the fragments of Beroſus, Abydenus, Sanconiathon, Manetho, and other remote fablers, any thing, and every thing, may indeed be drawn, which a lively imagination can ſuggeſt; but the working up of ſuch ſtrange materials into any circumſtance deſcriptive of Noah's deluge, ſhews a warmth of fancy highly prepared for the reception of every thing marvellous; whilſt, giving them all their utmoſt force, they prove, at laſt, preciſely nothing: for ingenious men, if reſolved to apply to profane materials in ſupport of Scripture, ought to go to mountainous diſtricts, and to countries far removed from the poſſibility of natural inundations: they ought to conſider Hin-

doſtan, and other quarters of the world, where they poſitively refuſe to believe this important era. Teſtimonies from ſuch regions would be far more concluſive than hundreds of volumes from Egypt and Chaldea. The periodical overflowings of the Nile, it is eaſy to imagine, might have proved fatal to the firſt inhabitants of Egypt, till experience had taught them to guard againſt its inundations; whilſt the terror naturally filling the minds of rude men, who, with difficulty, had eſcaped a deluge in which their deareſt friends had periſhed, might eaſily give riſe to ten times more ſuperſtitious rites than ever inveſtigation has diſcovered in ancient Egypt. The ſame arguments will hold with equal force, in regard to the ſtill darker glimmerings from Babylonia; where mounds, canals, and all the efforts of the ruling powers for thouſands of years, have not been able to prevent the ſudden deſolation which the Euphrates and Tigris have often ſpread around. To advance, in ſhort, as proofs of an univerſal deluge, ſuch ceremonies as the proceſſions of Egyptian prieſts, with a boat and a ſtrange figure, appears to be equally unſatisfactory, as the demonſtration of a general deſtruction by fire would have been, from obſervations on the environs of Mounts Veſuvius or Ætna. [m]

THE next point, in relation to the Cuthite or Amonian worſhip of the Sun and Fire, I ſhall

conſider, with more attention; as the ſtrongeſt arguments ſeem naturally to ſpring from the ſubject, to demonſtrate the uſefulneſs of the Arabic and the Perſian languages, in relation to the hiſtory and mythology of ancient times; and ſhow convincingly, at the ſame time, that the moſt intimate acquaintance with the literature of Greece and Rome will lead the greateſt critical acumen but a little way without ſuch aſſiſtance. To make the ſubſequent obſervations more intelligible, it will be proper to give two extracts from the learned author's preface, which will fully ſhow the ground-work of his ingenious hypotheſis. "It is neceſſary for me to acquaint the "reader, that the wonderful people, to whom "I allude, were the deſcendants of Chus; and "called Cuthites and Cuſeans. They ſtood their "ground at the general migration of families: "but were at laſt ſcattered over the face of the "earth. They were the firſt apoſtates from the "truth; yet great in worldly wiſdom. They "introduced, wherever they came, many uſeful "arts; and were looked up to, as a ſuperior "order of beings: hence they were ſtiled He-"roes, Dæmons, Heliadæ, Macarians. They "were joined in their expeditions by other na-"tions; eſpecially by the collateral branches of "their family, the Mizraim, Caphtorim, and "and the ſons of Canaan. Theſe were all of "the line of Ham, who was held, by his poſ-

" terity, in the higheſt veneration. They called " him Amon: and having, in proceſs of time, " raiſed him to a divinity, they worſhipped him " as the ſun: and from this worſhip they were " ſtiled Amonians."——" Moſt ancient names, " not only of places but of perſons, have a ma- " nifeſt analogy; there is likewiſe a great cor- " reſpondence to be obſerved in terms of ſcience, " and in the titles which were, of old, beſtow- " ed upon magiſtrates and rulers. The ſame ob- " ſervation may be extended even to plants and " minerals, as well as to animals, eſpecially to " thoſe which were eſteemed at all ſacred; their " names ſeem to be compoſed of the ſame or " ſimilar elements, and bear a manifeſt relation " to the religion in uſe among the Amonians, " and to the deity whom they adored. This " deity was the ſun; and moſt of the ancient " names will be found to be an aſſemblage of " titles beſtowed upon that luminary. In con- " ſequence of this, I have ventured to give a " liſt of ſome Amonian terms, which occur in " the mythology of Greece and in the hiſtories " of other nations. Moſt ancient names ſeem " to have been compoſed out of theſe elements; " and into the ſame principles they may be " again reſolved by an eaſy and fair evolution. " I ſubjoin to theſe a ſhort interpretation, and, " at the ſame time, produce different examples of " names and titles, which are thus compounded.

"From hence the reader will ſee plainly my "method of analyſis, and the baſis of my ety-"mological enquiries." [n]

THUS has this learned gentleman created a people to fill up every chaſm of high antiquity, and to account for all the phenomena of early population, hiſtory, and ſuperſtition. As the ſacred Writings however afford no lights to trace the wanderings of this extraordinary family; and as all his gleanings from profane tradition might with equal force, in the ſame ingenious hands, prove Confucius to be William the Conqueror, his proofs, *à priori*, ſeem to amount to nothing; the great weight of his evidence reſting chiefly on the ground of etymological deduction. Such being the ſtation he has choſen to controvert the ſyſtems of all preceding writers, and to fix the principles of all ſucceeding hiſtory, it could have been wiſhed, that the moſt unqueſtioned ſtrength had marked his fundamental axioms; that the definitions of his elementary particles had been preciſely fixed; that the languages, whence he has drawn the meanings he has annexed, had been diſtinctly ſpecified; and that not a doubt ſhould have been left upon the reader's mind with regard to the great baſis upon which this fabrick ſtands. But on this leading point, aſſertion ſeems too often to have uſurped the province of proof: of above

forty radicals, a half at leaſt do not appear to approach the ſenſes he has given them: whilſt miſled by his ear and his eye, he has fancied analogies, which the languages will not bear; and drawn concluſions, to which the premiſes ſeem compleatly foreign.

One great endeavour of our learned author is to trace to his Cuthites the origin of Solar and Igneous worſhip: and, in order to fix this theorem, he brings forward a number of particles, which, he ſays, in ancient times ſignified the *Sun* or *Fire*. As he ſeldom mentions, however, in what particular idiom they were received in thoſe ſenſes, doubts naturally ariſe. To the Sun, as a mere aſtronomical body, or to the Fire, as a ſimple element, few of them appear to bear the moſt remote relation: and, in any other ſenſe, deſcriptive of them as objects of adoration, they might, with equal propriety, be adduced to authenticate the worſhip of the Egyptian Onion, the Druids Oak, or the great Arabian Stone Devil in the valley of Mouna. For how far they may have been figuratively applied, will prove only the traces of general ſuperſtition, without pointing either to the nature, origin, or votaries of any particular mode of worſhip; becauſe *great*, *glorious*, and ſuch epithets, which ſome of thoſe words imply, may have been indiſcriminately beſtowed upon every ſtock or ſtone which the

folly of man has, at any time, thought proper to treat with reſpect. [p]

THE firſt of thoſe particles which I ſhall take notice of, is *el* or *al*. In Hebrew, Arabic, and Perſian, this word has many different meanings; and, amongſt others, ſignifies *a god*: but without the leaſt authority to ſuppoſe that it ever had any particular affinity to the Sun. In a variety of inſtances, however, it is merely the Arabic article *the*; as *Elain* The fountain, *Elaur* The fire, *Ain al ſham* The Fountain of Syria (not, the Fountain of the Sun); *El ſaid* The Prince, &c. (and not the Saïte prince). "The deity *El*, Mr. Bryant ſays, "was particularly invoked by the Eaſtern nations, when they made an attack in battle: "at ſuch time they uſed to cry out *El-el* and "*Al-al*. This Mohammed could not bring his "proſelytes to leave off, and therefore changed "it to *Allah*." But this appears to have no foundation, and the learned gentleman produces no proof. I have not been able to diſcover, that the Arabians ever entertained the leaſt partiality for *El*, as a divinity: nor is the name even to be found amongſt the numerous idols worſhipped by the different tribes; a circumſtance extremely improbable, had it ever been remarkable as an object of their invocation. *Allah*, on the contrary, is a word of much antiquity, and was certainly in uſe among the Arabians long before

the era of Mohammed. I ſhall mention one unqueſtionable authority. The prince Amralkeis, a cotemporary of Mohammed, was one of the moſt celebrated of the Arabian poets; and the author of one of the famous poems, formerly mentioned, called *Moallakat*; which, on account of their ſuperior excellence, were hung up in the temple of Mecca. In this poem *Allah* occurs; where it never could have appeared, had it been an innovation of Mohammed. Two reaſons ſeem to be concluſive; *firſt*, The rooted averſion and contempt that prince ever entertained for the prophet and his religion, which would have made him deſpiſe the idea of adopting any thing originating from him; and, *ſecondly*, The certainty that this poem muſt have been written, and ſuſpended in the Kaaba, before Mohammed's public appearance; or at leaſt before he had obtained influence ſufficient with the Arabians, to make them depart from eſtabliſhed uſages: for after he had got that Temple into his power, we find no more poems hung up there. To have admitted any thing indeed into that ſacred fabric, which ſupported not the new religion, would have been conſidered as a high profanation: and we cannot ſurely ſuppoſe, that the productions of a profeſſed pagan, a perſonal enemy to the prophet, and an open ſcoffer at the Moſlem faith, ſhould have met with that favour which was denied from this period to all the world. Another proof that

Allah was of old uſed for Omnipotence amongſt the Arabians, may be drawn from the following circumſtances. The chief religion that prevailed in this country, before the Mohammedan, was the Sabian: which inculcated a belief in one Supreme Deity; in the ſtars and angels, as his ſubordinates; and in idols, as their repreſentatives. Of thoſe idols the principal was *Allat*, or *Alihet* (the feminine of Allah), whom they conſidered as the eldeſt daughter of God; and worſhipped, in that character, with the higheſt degree of devotion. If the Arabians had therefore any ſpecies of war-cry before their prophet's era, it was probably either *Allah*, which they ſtill uſe, or *Allat*, their favourite goddeſs; both of which are derived from a root totally diſſimilar to *El*. Was any further argument neceſſary, to prove that this was no introduction of the Arabian lawgiver, the ſilence of the Alcoran would alone, perhaps, be ſufficient: for had this cry ever prevailed, and had it ever been conſidered as an object of alteration by Mohammed, it muſt have been mentioned in that book: there being no point to which the prophet was more ſtrictly attentive than to introduce into it, by the pretended miniſtry of the angel Gabriel, every innovation, however trifling, which he judged proper to make, in the religion, laws, and manners of his countrymen: in order to gain reſpect, and ſecure obedience to his mandates; which, by

this device, he perſuaded his followers, were the immediate dictates of heaven.[1]

On, or *eon*, is ſaid to be an Egyptian name of the Sun; and for this we have the authority of the prieſt Manetho, as quoted by Euſebius and Theophilus. I ſhall not diſpute it, but only obſerve, that every thing relative to the old Egyptians is ſo ſtrangely involved in hieroglyphic darkneſs and abſurdity, that we know little which bears the ſemblance of probability, with regard to their hiſtory, their religion, or their language. The kahens, or prieſts, it appears, had a myſterious character of their own; and as every expreſſion of common ſenſe ſeems to have been conſidered by them as dangerous to their power, by removing the barrier of ſuperſtition from between them and the people, ſymbols, which meant any thing and nothing, were uſed as the only medium of religious communication. The rude and hideous hieroglyphics on their obeliſks, have no analogy to thoſe of any people in the world; nor has enquiry fixed the moſt remote reſemblance between their ſacred dialect and that of any adjacent ſtate. To build therefore Syrian, Chaldean, or Phrygian rites, dignities, and cities, on Egyptian foundations, appears, at beſt, a moſt ſuſpicious ground, and certainly very unfit to bear a ſuperſtructure of any magnitude.[2]

THE Etymological combinations and derivatives from *Ham*, the ſon of the patriarch Noah, and the ſuppoſed progenitor of the Cuthite family, are introduced, in a variety of lights, as great authorities in ſupport of the exiſtence of this uncommon people; and of the adoration of the Sun and Fire, which they are ſaid to have ſo univerſally propagated. But on this head I have many doubts. *Ham*, in the Hebrew as well as in the Arabic, is ſpelt with a letter, the true pronunciation of which is a ſtrong aſpiration, reſembling *h* in *Hound*. Wherever Europeans have therefore written it *Cham*, it muſt apparently have proceeded either from inadvertency, or to accommodate it to a ſimilar ſound in their own languages. The Germans and Dutch, in particular, will ever adopt this mode, becauſe they univerſally give *ch* a ſtrong guttural pronunciation; but in Engliſh and other languages it ſeems to be wrong; as this Eaſtern word can never, with propriety, be pronounced like *character*; but preciſely as *Hound* above-mentioned, or as *Ham*, the manner in which it has been uniformly and judiciouſly expreſſed by the tranſlators of our Engliſh Bible. The combinations in which hard *Ch* or *C* is introduced, appear, for theſe reaſons, to have no natural concern with the name of the patriarch; and muſt, if they have any meaning, be looked for in various and very diſtinct roots; though chance and corruption may poſſibly, after all,

lay a ſtronger claim to the far greater number, than the moſt ingenious analyſis can trace to a more legitimate origin. It may be ſaid indeed, and with truth, that ſome nations have univerſally given the hard ſound of *ch* to this letter; the Italians in particular writing and pronouncing Mohammed *Machomete*. But this is evidently a corruption: corruptions are not uniform; Perſians, Syrians, Greeks, indeed all nations, corrupt differently. Yet Mr. Bryant brings names from China to Rome, beginning with hard *C* and *Ch*: and all of them, he ſays, derived from *Ham*: but till it can be demonſtrated, that theſe various nations, diſſimilar in almoſt every point of view, are, nevertheleſs, uniform in their mode of corrupting foreign words, we ſhall hardly be induced to believe, that thoſe names challenge an origin from one common radical word.—*Amon* or *Omanus*, and ſimilar names which he alſo deduces from *Ham*, ſeem, if poſſible, to be ſtill more vague. The Hebrew and the Arabic differ remarkably in their formation from moſt other tongues. In theſe the alphabets are divided into certain letters, which they call *radicals*, and *ſerviles*. The firſt are as eſſential to the texture of a word, as the head is to the human body: and excepting in poſition, muſt ever remain unaltered; conjugation, declenſion, with every ſpecies of inflexion, derivation, and compoſition, being performed by the intermediation of the ſerviles. As theſe are

placed not only at the beginning and end of words, but alſo in the middle, the radicals are conſequently often ſeparated; and they are ſometimes tranſpoſed: but to omit any of thoſe indiſpenſible letters, or to add a radical to a root already compleat, is abſolutely inconſiſtent with the genius of the tongues; and wholly deſtructive of the words: as either depriving them altogether of ſenſe, or giving them meanings incompatible with the intrinſick ſignifications of their themes. Now the initial *h* in *Ham* is a radical letter: to remove it, is preciſely removing the whole word; *Amon*, on thoſe principles, can apparently have no reference to the ſon of Noah; and every concluſion drawn from the *Amonian* appellative of the Cuthite people, ſeems to be a foundation by far too ſlight to ſupport the edifice, which the learned gentleman has erected.

Ait, we are next told, is the *Sun*; but ſtill without mentioning in what dialect. *Ait*, in in Hebrew and Arabic, ſignifies a *ſign*, *wonder*, *miracle*, &c. and in this ſenſe *Ait-el*, (which, according to Mr. Bryant, implies *Deus Sol)* may be rendered The *wonderful God*; and *Ait-ur*, The *miraculous fire*, inſtead of The *fire* or *heat of the Sun*. *Athyr*, one of the old Egyptian months, of Chaldean extraction, which he derives from this combination, ſeems however to come from a different origin; and to be the ſame with the

Perſian *Azyr* or *azer*, which ſignifies *Fire*, *lightning*, *the Angel of fire*; and alſo a month, which correſponded anciently with March, and now with November. That the Chaldeans and Perſians had many words in common, is unqueſtionable; whilſt the difference of pronunciation is nothing but what is uſual in every word where ſuch letters are found; the Jews, the Arabians, and probably the Egyptians, giving uniformly the hard ſound *t'h*, *dh*, *ds*, &c. to thoſe characters which the Perſians have ever ſoftened into *z* or *s*.

As, *is*, or *ees*, is alſo ſaid to be the *Sun*. In Hebrew, *as* undoubtedly denotes *Fire*; and may, poſſibly, have been figuratively applied to the Star of Day: I ſhall here confine my obſervations therefore to ſome miſtakes into which Mr. Bryant has been apparently led by a ſimilarity of ſounds. "*As*, he ſays, is ſometimes compounded with "itſelf, and rendered *aſas* and *azaz*," and thence he draws a variety of concluſions, as if the combinations from *aſas* or *aſis*, and *azaz* or *aziz*, were deducible from the ſame original: but Cicero and Scanderbeg are not more diſtinct than the roots from whence they ſpring; the firſt implying, in Hebrew, as before obſerved, *Fire*; and, in Arabic, *A foundation*, *origin*, *firſt principle*; the other denoting *Glory*, *dignity*, *power*, &c: whilſt the initial letters are, at the ſame time, not only quite different, but *s* and *z*, however

interchangeable ſometimes in other languages, (as patronize, patroniſe; authorize, authoriſe, in Engliſh), are equally remote, in the Eaſtern dialects, from promiſcuous uſe, as the moſt oppoſite ſounding characters in the alphabet. *Ateſh* Fire, it may alſo be remarked, can never poſſibly be derived from *ad-is*, the radicals being totally irreconcileable; an objection that indeed may be made to the names of almoſt all the countries, temples, lakes, and fountains, which, by combination, tranſpoſition, and fancied analogy, he lays down, as originating from *as* or *az*.

San, *ſon*, *zan*, *zaan*, Mr. Bryant ſays, was the moſt common name for the Sun; but in what Eaſtern dialect we are not informed. Upon this ground, he obſerves, however, that the Indian *Hercules*, or the Greek *Dorſanes*, was an abridgement of *Adorſan*; which he interprets *Lord of light*: but we have no proof that *ador* ever ſignified a *Lord*, or *ſan* the *Sun* or *Light*. *Ador* may be tranſlated in Arabic *The power of fire*: but I would rather ſuppoſe it to be the ſame as the Perſian *Azer* (Fire) mentioned above; for, by the difference of pointing, or provincial pronunciation, it may be ſounded *azor*, *azer*, *azyr*, *ador*, &c. *San*, when ſubjoined to nouns in the Perſian language, implies *ſimilitude*; *Adorſan* or *Azerſan* ſignifies therefore *reſembling fire*, *ſplendid*, *bright*; and, conſequently, it may, with pro-

priety, have been applied as an epithet or attribute to a deity. *Barſanes*, an ancient king of Armenia, is alſo ſaid to denote *Barſan*, or *offspring of the Sun*; yet ſtill as we diſpute *ſan*'s relation to the ſun, it is impoſſible to admit it. *Bar*, as an adjunct, denotes *a country*, as Malabar, Tranquebar, &c. it alſo implies *great*, *elevated*; and, in that ſenſe, is often joined with the name of God: *San* ſignifies *dignity*, *grandeur*, *honour*, &c. A combination of ſuch terms may naturally furniſh good etymological grounds for religious or royal titles, without any relation to the ſun: but. I will go a little farther, and juſt hint, that *Barſan* may be corrupted from *Barzan* or *Berzin*, which in Perſian denotes *Fire*, *a temple of fire*, *a chief prieſt of fire*; and abſolutely the name of the reputed founder of the firſt temple of fire in Armenia: in which country, by Grecian as well as Eaſtern tradition, this mode of worſhip is ſaid to have originally commenced; and to have been carried from thence by Zoroaſter into Perſia. As the king was often, at the ſame time, high prieſt, the propoſed etymology may not, perhaps, be altogether ideal.

Aſt, *aſta*, *eſta*, *heſtia*, ſignified, our learned author ſays, the *Fire*, *or the deity of that element*; but ſtill we are left in the dark with regard to the tongue. On this ſuppoſition, however, he diſputes an etymology of Dr. Hyde with reſpect to

Iſtakhar or *Perſepolis*; and I muſt venture to differ not only from both, but even from the Farhang Jehangiri. The learned Doctor imagines this city to have been named from a palace or temple hewn out of a Rock; and derives it, in conſequence, from the eighth conjugation of an Arabic verb, which has a reference to Stones. The derivation is ſufficiently vague in any point of view; but the tracing it to an Arabic origin ſeems to deſtroy it at once. It is not till the ſeventh century of the Chriſtian era, as before obſerved, that we are to look for the introduction of Arabic words into the Perſian language; whilſt *Iſtakhar* is a city of ſuch high antiquity, that the origin is loſt in uncertainty and fiction. King Gemſhid is the hiſtorical founder of it: Romance carries it beyond Adam, and aſcribes it to Jan ben Jan, the king of the Genii: the one indeed may be as fabulous as the other, but they both inconteſtibly prove its extreme antiquity. To ſuppoſe then, that the Perſians, who appear, in all ages, to have been remarkably attentive to give every place a name, in their own tongue, expreſſive of ſome peculiar quality, or commemorative of ſome great event, ſhould, on the foundation of their metropolis, their chief temple, or their royal palace, have recourſe to a language they apparently knew nothing of; and ſpoken by a people whoſe political conſequence could then intitle them to no ſuperior reſpect; appears

equally viſionary as hunting for the etymologies of London or Paris in the dialects of China or Japan. Mr. Bryant is led to queſtion this derivation, but upon grounds I am afraid more refined than ſolid. "I am entirely a ſtranger "(ſays he) to the Perſic and Arabic languages; "yet I cannot acquieſce in his opinion. . . . . "The place, to be ſure, is built of ſtone taken "from a quarry or rock: but what temple or "palace is not?" This reaſoning does not ſeem concluſive; for, were there not, even in England, numberleſs palaces and churches built of materials very different from ſtone, the caprice of founders cannot always be accounted for: and he might, with the ſame force of argument, diſpute the exiſtence of *Cività vecchia*, or *Newcaſtle*; becauſe all cities muſt, in time, grow old, and every caſtle muſt have once been new. But the interpretation which this objection is meant to introduce, ſtands upon a bottom by no means more ſubſtantial; for where does *Eſta* ſignify *fire*, and *char* a *palace* or a *temple?* Not apparently in the Perſian, to which alone we ought to look for the etymon of a Perſian metropolis: and this idea has accordingly been followed by the author of the Farhang, who deduces it from a word, which in that language ſignifies a *large ciſtern* or *tank* hollowed out of the rock: but this derivation appears alſo to be exceptionable; as every circumſtance of likelihood will lead us

rather to imagine, that the ciſtern, inſtead of beſtowing a name, received its own *à poſteriori* from the temple; to which it was not only inferior in importance, but ſubſequent probably in point of time: whilſt the ſacred application of its waters, to ſome of the higher myſteries of their religion, might ſoon cauſe the name univerſally to prevail, and to denote, in general, any ſimilar reſervoir of water. Having thus diſſented from ſuch reſpectable authorities, I ſhall now proceed to hazard two etymologies, which have at leaſt the appearance of ſtanding upon a broader and more ſimple baſis. *Iſta* denotes a *place, ſtation, dwelling* (from the Perſian verb *Iſtaden*, To ſtand, remain, dwell); *Khur* or *Khar* ſignifies the *Sun:* whence *Iſtakhar* will naturally imply, the *place or temple of the Sun. Iſta, eſta,* or *aſta*, means alſo *praiſe* (from the verb *ſutuden*); and, in this ſenſe, the combination of theſe words will expreſs *Praiſe of the Sun:* both of which interpretations ſeem to be unforced; and highly characteriſtic of the capital and chief temple of an empire, where, from time immemorial, the Sun had been the great oſtenſible object of adoration. *

Shem, ſhamen, and *ſhemeſh*, we are next told, are terms relative to the Heavens and to the Sun; and here we have Hebrew authority: but every concluſion the learned gentleman has form-

ed, from the premiſes, is another demonſtrative proof, how much in the dark the beſt judgment muſt wander, when building upon etymological definitions, without a knowledge of the languages whence the information ſhould be dtawn. *Samos*, *Samothrace*, *Samora*, and ſuch like names, if they are of Eaſtern extraction, muſt flow from very different roots: whilſt the chief point he endeavours to fix, that Syria *from its name*, was particularly devoted to Solar worſhip, falls to the ground; neither of the names, *Sham* nor *Syria* having any reference to the Sun. *Sham*, by which that country is moſt generally known to the Aſiatics, is a root ſo little connected with the Hebrew *Shemeſh* or the Arabic *Shems*, that no inflexions of thoſe languages can ever poſſibly produce the moſt remote analogy. *Sham*, *Shamet*, or *Shamé* (and with the article *Eſhſham* or *Eſhſhamé*) implies *Black*, a *black mole upon the face*, *the left hand*, &c. and this laſt ſignification is that which is in general received by the Arabians and the Syrians themſelves: a name, they ſay, this country obtained, at the ſame time that Arabia Felix was called *Yemen*, which implies the *right hand*; the one lying to the right and the other to the left of the *Kaaba*, or temple of Mecca. This is the derivation adopted, in particular, yet with ſome doubt, by the celebrated Sultan *Abulfeda*, who reigned in Syria about the middle of the fourteenth century; and wrote, in Arabic, an

Univerſal Hiſtory, and a *Syſtem of Geography*. Upon this etymology, Mr. Bryant obſerves, "Abulfeda ſuppoſes, that Syria is called Scham quaſi "ſiniſtra. It was called Sham for the ſame reaſon that it was called Syria. Συρος γαρ ὁ ἡλιος "the ſame as Σειριος. Perſæ Συρη Deum vocant." —"Syria is called at this day Souriſtan. Souris "from Sehor, Sol, Σειριος of Greece." But here, inſtead of correcting one error, our learned author has made two; becauſe were there even ſuch a word in Perſian, as above aſſerted, denoting the Sun, the Aſiatics would hardly write *Souri* or *Souriſtan* from the root *Sehor*; as *h* is a radical, and cannot be diſpenſed with. Abulfedas's etymology obviouſly rejects the Sun; as a man of his learning and penetration could not poſſibly have been perplexed about the origin of his kingdom's name, had he ſeen any rational ground of derivation from that luminary: yet it muſt be confeſſed, that the idea which he has followed, unleſs more exactly defined, is by no means convincing; for neither *Yemen* nor *Sham* appear to have any poſitive relation in point of Right or Left to the Kaaba; which muſt depend entirely upon the poſition a perſon may take when conſidering this temple. If you view it towards the north, theſe countries are undoubtedly found in the above poſitions; but turning towards the ſouth, they are reverſed; and in the Eaſtern and Weſtern directions they are neither right nor left.—With regard

to Syria I ſhall here hazard an etymology, which, whether it may be eſteemed juſt or not, flows at leaſt from the ſimple untortured meaning of the word. This country has been ever famed for *roſes*; the Damaſc roſe is celebrated even by our Engliſh poets. *Suri* in Perſian denotes a ſpecies of this flower, beautiful in colour and delicate in ſmell: *Suriſtan*, or the *land of roſes*, might conſequently, with much propriety, have been given by the Perſians, to a country which produced them in ſuch perfection and abundance. *Stan* or *iſtan*, the adjunct, is, like our ſhire, ſometimes added, ſometimes dropt; *Fars* or *Farſiſtan*, *Suri* or *Suriſtan*, being indifferently uſed, as we ſay *Wilts* or *Wiltſhire*. Συρια is therefore pure Perſian, with the Greek termination; and through this medium comes our Syria ſubſtituting only *y* for the Greek υ upon the ſame principles with other ſimilar words adopted from that tongue (as ſyſtem from Συστημα), the Engliſh pronunciation having no ſound preciſely correſponding with the Greek *ypſilon*. Having had occaſion to mention *ſtan* or *iſtan* above, it may not be improper to point out ſome miſtaken concluſions which Mr. Bryant has drawn from this termination. "*Tin*, he obſerves, "ſignified a kind of high altar; that it prevail-"ed amongſt the ancient Hetrurians; that it "formed the compounds *Numantinus*, *Palatinus*, "*Aventinus*; and that it appears to be the ſame "with *tan* in the Eaſt, which occurs occaſionally in

"*Mogulis-tan, Indos-tan, Pharſis-tan, Chuſis-tan.*" In regard to the Roman examples, it ſeems to be ſtraining, to the utmoſt, etymological refinement, to make any thing more of them than mere poſſeſſive adjectives; as theſe names appear to have no more title to any meaning of myſtery, than *Alexandrine* from *Alexander*, *legatine* from *legat*: but with reſpect to the Aſiatic illuſtrations, which he has produced in ſupport of this ingenious theory, they have poſitively not the leaſt foundation; neither *tan* nor *tin*, in this ſenſe, being even known in any Eaſtern dialect, as will be more fully explained in the notes.

As I apprehend enough will appear, in the foregoing obſervations, to point out the comprehenſive utility of the Arabic and Perſian languages in every diſcuſſion of high antiquity: and as this preliminary diſſertation is merely deſigned to touch generally upon ſuch topics as may have a tendency to throw light upon the ſubject at large; the bounds and intention of this ſketch will not permit me to enter into a more minute inveſtigation of Mr. Bryant's very learned and valuable work. Some ſlight obſervations on other particles will be found in the notes; and with them I ſhall, for the preſent, cloſe my philological remarks. I wiſh, however, it may not be underſtood, that I place any uncommon weight on the definitions which I have any where offered;

by ſuppoſing them to be the poſitive origin of the proper names to which they are applied. My chief purpoſe has been ſimply to ſhow, that the ſignifications brought from the Arabic and Perſian languages are expreſſive; and may eaſily, without violence, juſtify a poſſibility of their having been ſo employed. But I am too ſenſible of the uncertainty which muſt always accompany every ſimilar conjecture, to conſider them on higher ground than points of mere curioſity, and incentives to deeper inveſtigation. How many obſcure circumſtances, known only to the founders, have concurred in giving names to places? How difficult it is to determine, whether they were denominated from Chiefs, from Events, or from Peculiar Qualities of Situation? and how many have derived names from more Ancient Structures, to which they bore a reſemblance merely in ſome ſubordinate circumſtance; that left not a ray to trace the great original meaning? Innumerable examples might be brought: but I ſhall confine myſelf to one obvious inſtance. The *Pantheon of Rome* was dedicated *To all the Gods*; and its Grecian name was perfectly deſcriptive of the deſign. Its architecture was pleaſing; future artiſts admired it; and domes aroſe in diſtant countries conſecrated to any thing but gods. What a noble field of critical inveſtigation might not the *Pantheons* of the *Eſcurial* and of *London* furniſh, therefore, to

antiquaries, two thouſand years hence; could we ſuppoſe, for a moment, the *Pantheon of Agrippa* to be forgotten; and the languages and hiſtory of Greece and Rome to be then as compleatly involved in darkneſs, as thoſe of high antiquity are to the reſearches of modern times.

Upon the whole, an able general will make admirable diſpoſitions even on bad grounds. Mr. Bryant's arguments will ever command reſpect; but the ſtations he has choſen muſt, in my humble opinion, baffle all his ſkill to defend. Without an acquaintance with thoſe Eaſtern tongues, all analyſis of Eaſtern names muſt be compleatly fanciful: for whilſt numbers of words, which may be expreſſed perfectly alike in European characters, have roots and meanings totally different; others, which, in the eye of a ſtranger to the dialects, may bear no reſemblance, will claim the ſame radical origin, and poſſeſs little variation of ſenſe. Widely differing, therefore, as thoſe Eaſtern inflexions are from the genius of European tongues, it muſt be evident, even to thoſe who have never made them an object of ſtudy, that the ſame principles which might guide an enquirer through the etymologies of the one claſs, muſt, in general, palpably miſlead his reſearches in the other. It will hardly be conſidered, at the ſame time, as a ſubſtantial ground of defence, for this ingenious gentle-

man, to advance arguments, ſimilar to thoſe he has already uſed in reſpect to the Hebrew: "I do "not, ſays he, deduce them (i. e. etymologies) "from the Hebrew. And though there may "have been, of old, a great ſimilitude between "that language and thoſe of Egypt, Cutha, and "Canaan: yet they were all different tongues. "There was once but one language among the "ſons of men."—Let it be admitted, that there was one great original language, whence the Hebrew, the Arabic, and all the loſt and living dialects of antiquity were deſcended; is it not rational to conclude, that a conſiderable part of thoſe tongues, which ſtill exiſt, did actually preexiſt in that aboriginal language: and that the variety of loſt idioms, which, in early times, prevailed in Lower Aſia and Egypt, were either the immediate derivatives from that language, or dialects of its moſt diffuſive branches. Thoſe tongues in particular which Mr. Bryant mentions, if they ever did live, have certainly long ſince expired: where then ſhall we ſearch for a diſcovery of their characteriſtic traces? where but in the Hebrew, in the Arabic, in the Syriac, in the Perſic: which were unqueſtionably ſpoken in the ſame or in the ſurrounding countries; and either gave them birth, were derived from them, or claimed one common ſource. Can any ſtronger preſumption be furniſhed of the truth or probability of this poſition, with regard eſpecially to the

Arabic and the Perſian, than the unconſtrained meanings, which have been brought from thoſe languages, for almoſt every radical particle, choſen by this learned gentleman, as the baſis of his ſyſtem? Could this be the effect of chance? Is it not a ſtriking proof of their antiquity and utility? And do not ſuch etymons carry far more forcible conviction to our underſtanding, than dark and unſatisfactory derivation from unknown tongues? A ſyſtem of evidence, which proves either too much or nothing at all: for if one writer is allowed to roam through the regions of fancy, and fix arbitrary interpretations to a favourite claſs of words, another and another have an equal right: and every ingenious critic may then, like Archimedes of old, require only ſome tranſmundane ſtation on which to rear his engines; in order to ſhake to pieces the reaſon of man, as that famous Syracuſan boaſted he could have done our globe, had another world been found on which to fix his great mechanic powers.

To touch ſlightly on the extenſive ſubject of Eaſtern manners; and to trace, in a few inſtances, their probable influence on thoſe of modern Europe, will now be the ſubject of a ſhort enquiry. I am ſenſible that we may refine too much, by deriving every reſemblance of cuſtoms, in one country, from the apparent counter part in another. In different quarters of the world, a

ſimilarity of habit has been diſcovered amongſt people, in other reſpects wholly diſſimilar: and mankind, in parallel ſituations, will often think alike, without the leaſt communication of ſentiment. We may not, at the ſame time, reaſon always juſtly, in looking only to the era of great events for the influx of novel cuſtoms. We are ſtunned by the rolling of a torrent, whilſt the humbler ſtream glides unnoticed by; and many circumſtances may have been placed to the account of revolution and conqueſt, which poſſibly originated from ſimpler cauſes, and flowed in by leſs perceptible channels. How far the following theory may be found juſt, will depend therefore upon its probable co-incidence with the hiſtory and habits of mankind: in ſuch remote enquiries we can hardly hope for more.

ROMANTIC Fiction has long been conſidered as of Eaſtern origin; and, to fix the period of it's introduction into Europe, has given riſe to many ſyſtems. The *Saracen Conqueſt of Spain*, and the *Cruzades*, have been chiefly built upon; and the hypotheſis of *Oden's flight from the Euxine to Scandinavia*, has of late been adopted, by an intelligent and pleaſing writer, to account for its early prevalence amongſt our Gothic anceſtors. It is certainly evident, that not only Romance, but many cuſtoms and modes of thinking, apparently Aſiatic, were found amongſt thoſe

fierce invaders, before their irruption into the Roman empire: yet, as there is no probability in the tale of Oden, I ſhall, after aſſigning a few reaſons for refuſing my aſſent to this wonderful expedition, hazard ſome conjectures on the channels, through which thoſe characteriſtic Eaſtern manners may poſſibly have flowed into our Weſtern regions.

MANY learned Northern Antiquaries, from traditions in old Runic poems, and other ſuſpicious materials, have framed a hiſtorical ſyſtem with regard to their great hero Oden; which, though evidently intended to heighten the character of that famous Scandinavian lawgiver, proves the moſt ſevere of ſatires. Oden, they ſay, was the chief of a Sarmatian tribe, inhabiting the banks of the *Lake Meotis*; or, according to others, the country between the Euxine and Caſpian Seas, now called *Gurjeſtan* or *Georgia*; who, terrified at the progreſs of the Roman arms, after the defeat of Mithridates by Pompey, abandoned his country, at the head of a great body of his people, and ſettled in Denmark, Norway, Sweden, and other Scandinavian diſtricts: where he laid the foundations of that power, which, in after-ages, overwhelmed the Roman empire. But if the *Palus Meotis* is fixed as the dominions of Oden, even the din of war could hardly have reached his ear: whilſt the im-

preſſion made upon the countries between the ſeas was too ſlight to have alarmed the moſt effeminate of nations. Pompey was but a ſhort time at Colchis: Mithridates had fled before his arrival. The conqueſt of that country was not his object: he had more important views. He left it almoſt immediately; and marched againſt Tigranes into Armenia. The Iberians and Albanians, the old inhabitants of Georgia, inſtead of flying, laid many ambuſcades to harraſs him. On the defeat of Tigranes, he returned to chaſtiſe thoſe people for daring to inſult the Roman arms. They again oppoſed him; but afterwards ſued for peace; which he granted, without any ſeverity of condition. Pompey proceeded immediately againſt the Syrians and Medes; and we hear of him no more in thoſe parts. The Romans, unlike the barbarian invaders of their empire, who marked their route with deſolation, though an ambitious, were by no means a cruel enemy. A nominal obedience to the ſenate was often all they required, from thoſe diſtricts in particular which ſkirted their dominions: and protection was ever the reward of ſubmiſſion. Whence then could originate a terror ſo dreadful, as to frighten a people not compleatly puſillanimous from a country hardly attacked; capable of great natural defence; interſected in various directions by rugged mountains and extenſive forefts; and hurry them from the mild latitude

of 42, to the degree of 57 north: a region to them unknown; barren, bleak, and of a ſeverity of climate, which, even now, with all the advantage of cultivation, muſt chill to inaction the conſtitution of a Southern Aſiatic? Would it not have been flying, at the ſame time, from the mere echo of war, to encounter difficulties almoſt unſurmountable? To have pierced to the frozen latitude of Scandinavia, over mountains, and rivers, and ſeas; through woods, and marſhes, and hardy ſavages; implies a degree of perſevering intrepidity, widely differing from that abject timidneſs which firſt induced them to fly. There is a ſtriking difference, let it be remembered, between emigration and flight; between the enthuſiaſm and animation which muſt poſſeſs a body of adventurers departing in queſt of plunder and new diſcoveries, and the trembling fugitives from imaginary alarms. A fearleſſneſs of danger will diſtinguiſh the firſt; a wretched deſpondency will mark the others. Yet in this tale, thoſe oppoſite characters muſt have been found in the ſame people; and Oden and his tribe, from deſpicable cowards, muſt ſuddenly have been transformed to paragons of heroiſm. But nature rejects the idea; and Hiſtory ſhould reject it too. We err when we take it from the province of Romance. We ought to conſider it in the light of a mere Scaldic fable, invented to trace the origin of *Gothic* and *Roman* enmity;

as the far more probable fiction of *Dido* and *Æneas* was ſuppoſed to account for the irreconcileable antipathy between *Rome* and *Carthage*. The epoch of the expedition ſeems, at the ſame time, to bring Oden too far down. He is celebrated as a deity in Runic Odes of very ancient date. The Gods of every barbarous country are generally carried up to the higheſt periods of ſociety. The era of this perſonage, whether real or imaginary, muſt apparently be of more remote antiquity. A mere modern would hardly have been the object of ſuch early and enthuſiaſtic worſhip. [d]

THE great *Officina gentium*, whence ſuch myriads of barbarians have at different periods poured into the more cultivated regions of the earth, appears, with every probability, to have been *Tartary*: though our greateſt writers, following Jornandez, the Gothic abridger of Caſſiodorus, have looked only to Scandinavia, and the Northern parts of Germany, for thoſe bodies of fierce warriors, who, in the early ages of Chriſtianity, overturned the government, and changed the manners of Europe. The *Tartars*, *Scythians*, or *Turanians*, (under which general names the hiſtorians of different nations have comprehended the inhabitants of that immenſe tract, ſtretching from 53° to 130° Eaſt long. and from about 39° to 80° North. lat.) have from the oldeſt times

been remarked for a roving, irregular, martial life. People, whoſe riches centered in cattle, who wandered for paſture from diſtrict to diſtrict, could in conſequence have no attachment to a ſpot. That *amor patriæ*, ſo conſpicuous in the Hottentot, in the Laplander, and in the wild inhabitant of every barren rock, has never been diſcovered in men of this deſcription. Attached to his tribe, and glorying in an extenſive line of anceſtors, the *natale ſolum* is to the Tartar an object of the moſt perfect indifference; and to abandon it, in the company of his friends, a circumſtance rather of choice than regret. Theſe great outlines have accordingly marked the operations of this extraordinary people from the moſt ancient times. Without thoſe reſtraints on matrimony, which are found in more civilized communities, their numbers had naturally a prodigious increaſe; and as they deſpiſed the idea of cultivating the ground, the ſame extent of country which could have maintained thouſands of huſbandmen, was found often inſufficient for hundreds of roaming paſtors. Emigrations alone could remedy this inconvenience. A celebrated warrior had only to proclaim, therefore, his intention of invading ſome neighbouring ſtate or more diſtant country. He was immediately joined by the chiefs of many hords. Chance, oftner than deſign, might ſhape their courſe; to the South, to the North, to the Eaſt, to the Weſt; for every quarter of the globe

has at different times been the theatre of Tartar eſtabliſhment or plunder. The ancient annals of the Perſians are entirely employed in commemorating their numerous wars with the Turanians beyond the Gihon. China and Hindoſtan have often felt their fury. Whilſt Jengiz Khan and Tamerlane, at the head of their bold and hardy ſubjects, approached nearer to univerſal monarchy than any conquerors of ancient or modern times.

THAT the Weſt muſt have been the object of Tartar invaſion, as well as the Eaſt and South, there can be little ground to queſtion. Theſe people poſſeſs, as we may obſerve, the whole interior almoſt of the Aſiatic and European continent. In a conſtant ſtate of action and reaction, hiſtory informs us, that they have burſt repeatedly upon every adjacent country. Like ſubterraneous vapours, when rarified beyond a certain degree, they have at times acquired a great expanſive force; and the violence of the exploſion in one part, would be generally in the ratio of the reſiſtance in others. In the vigour of the Roman and Perſian powers, they were often repulſed from their frontiers; but they would not always return. Without ſucceſs, without plunder, that would have been an indelible diſgrace. They might then have ſtruck to the Weſt or to the North, where, finding countries more thinly

peopled; and the few inhabitants, not only ſtrangers to the art of war, but unprotected by fortified towns, the oppoſition they might encounter, would in general be inſufficient to check their progreſs. Yet meeting with no rich ſpoils in thoſe countries, which could give a ſplendor to their expedition amongſt their countrymen, they would often be induced rather to ſettle in their conqueſts than to go back: and as there would be ſufficient territory for the invaders and the invaded, enmity would ſoon give way to intermarriages and ſocial intercourſe. The old inhabitants would adopt by degrees ſome of the manners and beliefs of the Eaſtern ſtrangers; and theſe, in return, falling in with habits and ideas peculiar to the aboriginal people, a few generations would naturally incorporate them; and form in time thoſe various nations, known by the names of *Goths*, *Vandals*, *Lombards*, *Franks*; whoſe roaming, rapacious, Tartar genius, became afterwards conſpicuous, in the deſtruction of the Roman empire. No ſolid objection, it may be here obſerved, againſt thoſe ancient Tartar invaſions, can be built upon the ſilence of hiſtory; as this ſilence is the natural conſequence of the unlettered manners both of the conquerors and the vanquiſhed: and whilſt the ſhocks were too remote to be felt in the more civilized ſtates of Europe, we cannot hope to find them in *their* annals. Tartary, China, or Tonqueen, may poſſibly, even in the preſent times,

be the theatre of mighty revolutions unknown in Europe: and it is a moſt undoubted fact, that Jengiz Khan, who ſubdued almoſt every country in the world to the eaſtward of the Euphrates, was dead many years before the accidental curioſity of Marco Paolo, who viſited the court of his grandſon Coblai Khan in the year 1260, made Europe acquainted either with him or his dominions. [f]

FROM the reſearches and opinions of many Northern antiquaries, the *Scandinavian Goths* are diſcovered to have been early compoſed of two diſtinct bodies of people: the firſt Aborigines; the other Strangers; who are ſaid to have poſſeſſed a degree of refinement, civilization, and ſcience, far ſuperior to the older inhabitants. Frequent alluſions are made to their Aſiatic origin. Their dreſs, their manners, their language, being in general diſtinguiſhed by ſome epithet deſcriptive of ſuperior elegance. It may poſſibly be objected, that *Refinement* and a *Tartar* are ideas extremely repugnant: yet every thing of this kind is merely comparative; and the more ſavage inhabitant of the North, who never till then knew a luxury of dreſs higher than the ſkin of an animal which he had killed, may eaſily be ſuppoſed to have admired whatever was, even in a ſmall degree, ſuperior to his own. But, in fact, the dreſs and equipage of the Tartar chiefs have ever been, in general, uncommonly ſplendid; and few

circumſtances ſeem to have been leſs attended to, by ſome of our greateſt writers, than a proper diſtinction between the ruder and the more poliſhed people who fill the immenſe extent of Tartary. Men totally diſſimilar are grouped together, under one indiſcriminate character, merely becauſe they are known in Europe by one general name; whilſt, among their numerous nations, a difference of character may prevail, not inferior perhaps to that which marks an *Engliſhman* from a *Frenchman*, a *Hollander* from a *Portugueſe*.

NOTHING in nature can be more oppoſite than the *civilized Arabian* of *Mecca* to the *ferocious plunderer of the deſert*; and the *citizen* of *Samarcand* has few features in common with the *Tartar wanderer in the Northern wilds:* yet even the great Monteſquieu compares thoſe people without diſtinction; and draws concluſions, which are by no means ſupported, from their manners, their government, or the geography of their countries. In ſome parts of Tartary there are large and flouriſhing cities, fertile plains, and noble rivers: in others, deſerts, mountains, marſhes, and foreſts; yet, amongſt other poſitions, he ſays, "They have no towns; they have no foreſts, "and but few marſhes: their rivers are almoſt "always frozen, and they dwell in an immenſe "plain." Theſe are poſitive aſſertions; and they are all equally groundleſs as poſitive: but Mon-

teſquieu is here endeavouring to ſupport a ſyſtem; and ſyſtem is dangerous even to the ſoundeſt reaſoner. Can a region, containing above twenty millions of ſquare miles, watered by ſuch rivers as the *Gihon*, the *Sihon*, the *Selenge*, and the *Aumur*; boaſting ſuch cities as *Samarcand*, *Bokhara*, *Caſhgar*, and *Cara-corum*; cluſtered with foreſts; broken into mountains; inhabited by many different nations; diſtinguiſhed by every variety of ſoil, ſuperficies, and climate, be called, with propriety, *one immenſe plain*; or correſpond, in the moſt remote degree, with Monteſquieu's deſcription? The concluſions drawn too are as vague as the premiſes are unſubſtantial. The *wild Arabs* are a race of roaming thieves; the *wild Tartars*, in this profeſſional line, bear a pointed reſemblance of character. Between theſe, to ſupport an hypotheſis, he wiſhes to find a political contraſt. The *Arabs* are *free*; and he derives their freedom from their *Rocks*: the *Tartars* he chuſes to make *ſlaves*, and he gives them *an immenſe plain*. Yet if there is a being on earth, who enjoys every ſpecies of irregular Liberty, it is the *wandering Tartar*. He is obedient to his chief in every circumſtance of war: but there ſubmiſſion ends. [h]

EVERY obſervation, indeed, on the habits of thoſe roving, daring people, ſtrikingly diſplays their love of liberty, and their ſimilitude of cha-

racter with the *old Gothic nations*. Their averſion to the culture of the ground; their paſtoral life; their idleneſs; their eagerneſs for plunder, and martial excurſion; with many cuſtoms and beliefs, clearly Eaſtern: form all together a chain of internal proofs, ſtronger perhaps than direct hiſtorical aſſertion. By many Northern writers, they are actually diſtinguiſhed from the more ancient inhabitants of *Scandinavia*, by the epithet of *Orientals*: and nothing can ſurely approach nearer in reſemblance than the original northern invaders of the Roman ſtates, and thoſe inundations, *immediately from Tartary*, who, under the names of *Alans* and *Huns*, led by the famous *Attila* and other bold chiefs, overwhelmed the empire, towards the cloſe of the fourth century, and gave a final blow to the chains of Roman ſervitude.

SHOULD the foregoing obſervations, with others which will naturally ariſe in the further diſcuſſion of the ſubject, furniſh arguments of ſufficient force to ſupport the above hypotheſis, we ſhall eaſily account for one great channel, thro' which many circumſtances, originally Eaſtern, penetrated to the Hyperborean regions: where, with ſuch ſhades of variation, as might naturally be expected from a difference of climate and temperament, they ſowed the ſeeds of that ſtile of

manners, which finds nothing ſimilar to it in the characteriſtics of Greece and Rome.

THE Feudal Syſtem, which was introduced and diffuſed over Europe by the conquerors of the Roman power, produced, in a civil light, an alteration in laws, government, and habits, no leſs important than the diſmemberment of the empire by their arms. Our greateſt lawyers, hiſtorians, and antiquaries, whoſe object has been leſs to trace its origin than to mark its influence, have uniformly attributed this great foundation of the juriſprudence of modern Europe to the military policy of the Northern nations; and ſeem in general rather to have conſidered it as a conſequence of their ſituation, after their conqueſts than as exiſting previous to their irruptions. It appears not only to have formed, however, their great ſyſtem of polity before the grand invaſion, but to have flouriſhed in the Eaſt with much vigour in very early times.

IN Perſia, Tartary, India, and other Eaſtern countries, the whole detail of government, from the moſt ancient accounts down to the preſent hour, can hardly be defined by any other deſcription. We obſerve, in general, one Great King, to whom a number of ſubordinate princes pay homage and tribute; all deviation from this ſyſtem ſeeming merely temporary and accidental,

Poſſeſſed of every eſſential power of royalty, the degree of dependence of thoſe ſecondary kings, we find, has ever been proportioned to the vigour or imbecillity of the paramount ſovereign: for where no ſolid code of conſtitutional laws prevails, the brilliant or diſgraceful periods in the hiſtory of a people will generally depend upon the genius of one man. A great monarch will give to the component parts the appearance of one deſpotic whole; whilſt the approaches to diſobedience will ever be proportioned to the weakneſs of adminiſtration. Conſtantly recurring, however, to firſt principles, every variation of Oriental Rule preſents only, to our alternate view, an overgrown empire, feebly governed, crumbling into independent kingdoms; and independent kingdoms again uniting, to form the empire of ſome more fortunate and enterprizing ſovereign. [m]

A GENERAL view of the hiſtories of Eaſtern nations would, perhaps, ſufficiently ſupport the above poſitions; but I ſhall venture to offer a few particular authorities. The more ancient facts, it may be obſerved, like every remote event, will not admit of poſitive proof; but in tracing manners or modes of government, abſolute hiſtorical or chronological preciſion is by no means requiſite. The actions of one prince may be imputed to another; anachroniſms and miſnomers may abound; and the atchievements of twenty

warriors may ſwell the renown of one hero: but no writer will attribute to his nation Cuſtoms and Ideas of Government, to which they or their anceſtors were ſtrangers; and againſt which the opinions of his fellow ſubjects muſt inſtantly and loudly revolt. When uncommon and great innovotions happen, in the cuſtoms of a country, writers are careful to trace their origin, to fix their introduction, and to obſerve their influence. But when circumſtances, however intereſting, are ſimply mentioned, without particular obſervation or commentary, we may rationally conclude, that ſuch cuſtoms are of high antiquity; and no more deſerving of ſpecial animadverſion than the general complexion, configuration, or temperament of their countrymen. The riſe and progreſs of the Feudal Syſtem in Europe is marked: it was an exotic plant; and it has, of conſequence, engaged the attention of our ableſt antiquaries. But in the Eaſt it is indigenous, univerſal, and immemorial: and the Eaſtern hiſtorians have never dreamt of inveſtigating its ſource, any more than the origin of regal government. Both have long been to them equally familiar; and the firſt extenſive monarchy gave probably a beginning to the firſt dependence of feudal chiefs. It may be thought too, that examples of this, or any other cuſtom, brought from events, ſubſequent to their introduction into Europe, can be no corroborative proof of their ſubſiſting in the Eaſt,

previous to their appearance in the Weſt. But the leaſt attention to Oriental Manners will clearly ſhow, that the characteriſtic habits of thoſe people, even at this hour, are, in every reſpect, ſimilar to the moſt remote accounts: nor have we ground to believe, that, (the Mohammedan religion and fire arms excepted), there is one ſingle cuſtom, peculiar to the Perſians, the Arabians, or the Tartars, of the preſent day, which did not prevail amongſt their anceſtors at a period too remote for human reſearch. With a wonderful predilection for their own ancient manners, they have a peculiar and invincible antipathy to thoſe of Europe. They are ſo oppoſite to their genius, to their hereditary prejudices, and to every idea political and religious, that no inſtance can be produced, perhaps, of one ſingle cuſtom originally European having ever been adopted by any Aſiatic nation: the Turks even, whoſe vicinity expoſes them moſt to Weſtern innovation, preſerving ſtill unchanged that remarkable diſtinction of character which they poſſeſſed before they croſſed the Boſphorus of Thrace. On this ground, therefore, I give no anecdotes as unqueſtioned truths: they are mentioned by Aſiatic hiſtorians; and I offer them ſimply as beliefs in original cuſtoms. We may not ſubſcribe to the apparition of Cæſar's ghoſt before the battle of Philippi; but we may reſt aſſured, that it had

not been recorded by Plutarch, unleſs conſonant to the opinion of the people. [a]

About 800 years before the Chriſtian era, an uſurper called Zohak, we are informed, reigned in Perſia. His government was oppreſſive, and became at length inſupportable. The citizens of Iſpahan flew to arms, and, headed by a Blackſmith named Gao, attacked, defeated, and killed the Tyrant. Gao, after this victory, diſcovering the retreat of Feridoun, the heir to the crown, placed him on the throne; and received, in return, Iſpahan, with its dependencies, as a feudal principality. What truth may be in this remote event it is impoſſible to determine; but it is a generally recorded fact, that the Blackſmith's apron, ſaid to have been diſplayed by Gao, when marching againſt Zohak, as a banner, from the point of a ſpear, was taken by the Arabians at the battle of Cadeſſia, when they conquered Perſia in the year 636. It had been laid up in the treaſury of the Perſian kings, and was enriched with jewels to a prodigious value. It was conſidered as the great ſtandard and palladium of the empire; and was never carried to the field but on important emergencies, or when the king marched in perſon.—Roſtam is a hero whoſe proweſs is highly celebrated. He is equally the favourite of Hiſtory and Romance. He was a ſucceſsful general under the firſt kings of

the Kaianian dynaſty; and received, in reward for his ſervices, the provinces of Sejeſtan and Zableſtan, as feudal appannages on the crown of Perſia; on the condition of marching a body of forces, as the exigencies of the ſtate might require; but particularly to repulſe the inroads of the Tartars.——Babylonia, Syria, Aſſyria, and Media, as formerly obſerved, ſeem to have been merely feudatory kingdoms of the old Perſian empire.—Alexander the Great divided the Eaſtern provinces of Perſia amongſt the princes to whoſe families they had originally belonged. On this occaſion they received a banner from the hands of the conqueror, paid homage, and engaged to maintain a certain number of troops, upon a footing (ſays the author of the Tarikh Montekheb) ſomewhat reſembling the military vaſſals of the Ottoman empire, called *Sanjacs* and *Timars*. Theſe princes are called by the Mohammedan writers *Molouku'l'Tawayif* (kings of the nations); and are by ſome conſidered as a particular dynaſty, between the Kaianians and the Aſhcanians, commonly called Arſacides by Europeans. They ſtrictly performed, it is added, their feudal engagements to Alexander; but on his death, as the Grecian commanders ſeized upon the Weſtern kingdoms, they alſo aſſumed an independency in their reſpective provinces. This account ſeems highly probable; as the ſucceſſors of Alexander, according both to the Eaſtern and

Weſtern writers, ſoon loſt all ſovereignty to the eaſtward of the Tigris.*

The Tobba, or king of Arabia Felix, was the acknowledged paramount ſovereign in very old times of a number of tribes.—Moſt of the provinces of Arabia on the Perſian gulph, with thoſe ſtretching towards Babylonia, held of the Perſian kings of the Saſſanian dynaſty; who often appointed feudatory princes on the death or miſconduct of their predeceſſors.—The Khalif Almamon gave Khoraſan, which he himſelf held as a feudal ſovereignty under his father Haron Arraſhid, to his great general Thaher; where he ſoon after became independent, and founded the dynaſty of Thaherians. Similar grants were made or extorted from ſucceeding Khalifs; ſo that partly by gift, partly by uſurpation, the Khalifat, from the middle of the ninth century, till its diſſolution in the year 1258, was in fact one immenſe feudatory empire; where every Sultan acknowledged the ſuperiority of the Khalif; but, like the great feudal chiefs in Europe, paid him juſt that degree of obedience which each judged conſiſtent with his own intereſt.—A ſimilar ſyſtem prevails to the preſent hour in Hindoſtan; thro' a regular gradation of *Subahs*, *Nabobs*, *Foujdars*, *Killadars*, and other ſubordinate chiefs; who all conſider the Great Mogul as lord paramount of the empire.—In the Ottoman govern-

ment there are many remarkable traces of the feudal ſyſtem; eſpecially in the Khan of the Crim Tartars, in the Wayvodes of Moldavia, Wallakhia, and other European diſtricts; in Algiers and other Barbary States; in the Sherif of Mecca; in ſeveral Sheiks or princes of Syria; as well as in the military fiefs, which, under the titles of *Sanjacs*, *Zayms*, and *Timariots*; are beſtowed with the expreſs condition of ſupporting bodies of men, but eſpecially of horſe, ready to take the field at the order of the Sultan. [P]

In *Tartary* we ſee it ſtrong. Temujin, afterwards diſtinguiſhed by the more celebrated name of Jengiz Khan, was the ſon of a chief, who had ſeveral feudatories; yet he himſelf held of Thogrul, the Khan of Cara-cum, better known by the name of *Preſter John*. Thogrul, tho' a prince of great power, was ſtill ſubject to the emperor of Katha, the paramount of Tartary; who accordingly, in the true feudal ſtile, ſummoned him with his arriére vaſſals to aſſiſt in quelling a dangerous rebellion. Thogrul, attended by young Temujin, obeyed; a deciſive victory was gained over the inſurgents; in which both behaved with ſo much gallantry, that the emperor created Thogrul *Vang Khan*, which is a high royal title; and gave Temujin a conſiderable command in his army. When Temujin, by his ſucceſs and abilities, had riſen to a great degree of power, about

the year 1205 a grand council of the Tartar nations aſſembled. Nine of the chief Khans appeared at the rendezvous, each attended by his vaſſals. They diſplayed nine large banners of command. They placed Jengiz upon an eminence, with a piece of black felt-cloth under his feet. The ſpeaker of the aſſembly addreſſed him: he recognized him as emperor in the name of the whole; and told him, if merciful and juſt, that God would proſper his government; if not, his perſon and memory would become black and deſpicable as the felt on which he ſtood. A prophet called Cokza, and ſurnamed *the Image of God*, declared, that he had received a revelation from heaven, ordering Temujin to take from that time, the name of *Jengiz*, which ſignifies *The moſt Great*. The Khans then advanced and paid him homage, bending the knee nine times; the nobles followed; and then the body of the people, making the ſame number of genuflections, proclaimed him emperor with loud acclamations. We find ſome variation of ceremony in the inauguration of Tamerlane in the year 1369. He mounted a magnificent throne: he wore a brilliant crown: he girded himſelf publicly with his ſword: his feudatory princes acknowledged his ſovereignty by a profuſion of precious ſtones which they ſhowered over his head; whilſt a holy man put into his hands a drum, and a ſtandard, as the inſignia of imperial authority.

EVERY thing in the hiſtories of thoſe princes is indeed compleatly feudal. Before their great expeditions, we find them iſſuing orders for the attendance of their great vaſſals, with their contingents of troops. And we alſo obſerve a conſtitutional Parliament, or Meeting of Eſtates; who, amongſt other privileges, claimed that of trying great offenders. Artok Buga, one of the grandſons of Jengiz Khan, having revolted againſt his brother the emperor Coblai Khan, was at length defeated; but Coblai did not puniſh him, till he had called an Aſſembly of the States; where he was tried and condemned to be ſhut up between four walls, made of the tragacanth tree, where he lived twelve months. A feudatory prince of Herat, called Pir Ali, being ſuſpected of a deſign to revolt ſoon after Tamerlane's inauguration, was cited to appear before the General Aſſembly: he evaded the ſummons till he had fortified his capital: upon which a decree was paſſed ſimilar to the Ban of the Empire in Germany; and Tamerlane being deſired to reduce him to obedience, he was accordingly put to death in conſequence of this ſentence. It is needleſs to multiply examples: but it may not be improper to obſerve, that thoſe General Meetings, called *Kouriltai*, bear ſo near a reſemblance to the Diets of the Gothic nations, that a ſtrong additional argument may thence be drawn to ſupport the hypotheſis of the early Tartar eſtabliſh-

ments in Germany and Scandinavia. Jengiz and Tamerlane, powerful and deſpotic as they were, held many of thoſe Diets. The Great Khans, tho generally choſen from the ſons of the late ſovereign, were elected by them; and primogeniture was of little conſequence. Jengiz Khan, for example, nominated his ſecond ſurviving ſon Octay, as his ſucceſſor: but though uncommon deference was paid to the will of a man whom the Tartars almoſt adored, the new emperor was not acknowledged as ſuch, till the meeting of the Great Aſſembly two years afterwards; where, upon his expreſſing ſome reluctance to accept of the imperial dignity, his elder and younger brothers, Jagathay and Tuli, taking him by the hands, inſtalled him on the throne, and ſaluted him *Khan*. Olug Nuvin, the youngeſt of Jengiz Khan's ſons, as maſter of the houſhold, preſented him with a cup of wine; and all the people, making nine genuflections to their ſovereign, and three to the ſun, hailed him Emperor.

It may not be unworthy of remark, that the ſituation of *Olug Nuvin* is a curious inſtance of a ſingular cuſtom long prevalent in Tartary, as well as among the Northern nations; and even to be found in our old Saxon tenures, under the deſcription of *Borough Engliſh:* where the youngeſt ſon ſucceeds to his father in preference to his elder brothers. Sir William Blackſtone, after men-

tioning the opinions of Littleton and other eminent lawyers, in regard to the origin of this ſtrange cuſtom, conjectures, with great judgment, that it might be deduced from the Tartars. Amongſt thoſe people, the elder ſons, as they grew to man's eſtate, migrated from their father with a certain portion of cattle; and the youngeſt ſon only remaining at home, became in conſequence the heir to his father's houſe, and all his remaining poſſeſſions. Jengiz Khan had, agreeably to this idea, given to his four eldeſt ſons great governments and great offices; but Olug always attended his perſon. During the interval of forty days, therefore, from the meeting of the Great Tartar Aſſembly, till the inſtallation of Octay Khan, this youngeſt brother ſeems to have been acknowledged by him and the other princes as Lord of the family: he was a kind of public adminiſtrator during this interregnum; and preſented the Great Khan with the cup, on his enthronement, as the higheſt token of Eaſtern hoſpitality, which the maſter of a family can ſhow to a gueſt.

In the above outlines, we can obſerve ſeveral ſtrong traces of Gothic government. We can perceive the ruder draughts of States General, of Parliaments, of Juries; and, in the circumſtances of the Electors and Elected, ſome ſtriking features of that ſyſtem, which ſtill unites the great Germanic Body. We can ſee, in the bent of

national genius, the ſtrongeſt marks of wild freedom; with a regular gradation of military vaſſals: and although, in their own country, from a general attachment to paſtoral life, Fiefs, or poſſeſſions in land, formed no part of Tartar juriſprudence or property; yet when they ſettled in the Weſt, a difference of ſituation would naturally ſuggeſt an alteration adapted to it. The more ſteady temper of the native Scandinavians and Germans would modify the roaming Scythian ſpirit; a ſuperior attachment to a particular ſpot would naturally ariſe: as the country became more populous, ground would become more valuable; and what was formerly in common, to avoid diſputes, would then be portioned off. A wiſh to defend this property from new inroads might ſoon produce a more permanent and ſolid ſyſtem of ſubordination: and the more irregular feudal ideas of the Tartars, improved by territorial poſſeſſion, pave thus, by degrees, the way for that more refined ſyſtem, ſo peculiarly adapted to the ſituation of ſettling invaders; which, in the fifth and following centuries, almoſt univerſally took place in Europe. [t]

NEXT to the Feudal Syſtem, and other maxims of civil government, which regulated the property and politics of the middle ages, few ſpeculative ſubjects are more worthy of our attention than thoſe novel ideas of Supernatural Beings, which

ruled their minds with moſt reſiſtleſs force. The univerſal belief in various orders of ſuperhuman creatures, has prevailed in many parts of Aſia long before the era of authentic hiſtory: and ſuch compleat poſſeſſion have they taken of Eaſtern imagination, that the moſt ſerious, as well as the moſt fanciful compoſitions, are filled with perpetual alluſions to thoſe imaginary beings. To underſtand Homer, we muſt have a previous knowledge of the dignities and attributes of the Grecian Deities: to comprehend the writers of the Eaſt, we ſhould have an acquaintance with the mythology and popular beliefs of Eaſtern nations. For this purpoſe, I have thrown into the Dictionary ſlight ſketches of what ſeemed moſt peculiarly Aſiatic; and ſhall here bring thoſe remarks under one point of view; with ſuch additional obſervations as could not, with propriety, find any alphabetical place, or which may appear neceſſary to illuſtrate and connect the whole.

THE fabulous Aſiatic ages ſtretch far beyond the creation of man. They ſuppoſe the world to have been repeatedly peopled by creatures of different formation, who were ſucceſſively annihilated or baniſhed for diſobedience to the Supreme Being. An Eaſtern Romance introduces the hero Caherman in converſation with the monſtrous bird or Griffon *Simurgh*; who tells him, that ſhe had already lived to ſee the earth ſeven

times filled with creatures, and ſeven times a perfect void: that the age of Adam would be ſeven thouſand years; when the race of man would be extinguiſhed, and their place ſupplied by beings of another form and more perfect nature; with whom the earth would end: that ſhe had then ſeen twelve great periods of ſeven thouſand years; but was denied the knowledge of the duration of her own exiſtence. Thoſe beings, who inhabited the globe immediately before the creation of man, they call *Peris* and *Dives*; and they form a perfect contraſt. The Peris are deſcribed as beautiful and benevolent; and though guilty of errors which had offended Omnipotence, they are ſuppoſed, in conſequence of their penitence, ſtill to enjoy diſtinguiſhed marks of divine favour. The Dives, on the contrary, are pictured as hideous in form, and malignant in mind; differing only from the infernal demons in not being confined to hell; but roaming for ever around the world to ſcatter diſcord and wretchedneſs among the ſons of Adam. In the *Peris* we find a wonderful reſemblance to the *Faeries* of the European nations: and the *Dives* or *Genies* differ little from the *Giants* and *Savages* of the middle ages: the adventures of the Eaſtern heroes breathe all the wildneſs of atchievement recorded of the knights in Gothic romance; and the doctrine of enchantments, in both, ſeems to claim one common ſource. The various crea-

tures who preceded Adam, were ſuppoſed to have been governed by a ſucceſſion of ſeventy-two *Solimans*; the laſt of whom is ſurnamed *Jan ben Jan*. This monarch had offended Omnipotence; and the angel Hares was ſent from heaven to chaſtiſe him. A war enſued, which terminated in the defeat of the pre-adamite king; and Hares governed in his room. But this angel becoming alſo intoxicated with power, Adam was created; and all the earth ordered to obey him. Hares, compoſed of the elment of fire, ſcorned ſubmiſſion to a clay-formed creature. He rebelled againſt the Divine will; and was joined in his revolt by the Dives: but the Peris, acquieſcing in the mandates of heaven, became from that time the friends of mankind. Hares, with his chief followers, were curſed by God, and doomed to a long period of torment in the infernal regions: but the other Dives were allowed to range over the earth, as a ſecurity for the future obedience of man. The reſidence of thoſe ideal beings was imagined to be on the mountain of Kaf; which in the Eaſt was long ſuppoſed to ſurround the earth, as a ring does the finger: the globe being fancied to reſt on one great emerald or ſaphire; the reflection from which gave the azure appearance to the ſky; whilſt its movements were productive of volcanoes, earthquakes, and all the convulſive phenomena of nature. The whole of this viſionary country is called *Ginniſtan*;

and the reſpective empires are divided into many kingdoms and cities. Thoſe of the Peris bear the names of *Shadukam* (pleaſure and deſire), *Gouherabad* (the city of jewels), *Amberabad* (the city of Ambergris): and the metropolis of the Dives is called *Ahermanabad* (the city of the Principle of Evil); where the inchanted caſtle, palace, and gallery of the Dive king Arzſhenk is the ſubject of much fable. The Peris and Dives are ſuppoſed to be formed of the element of fire: they live long, but are ſubject to death; and though poſſeſſed of ſuperhuman powers, have in many reſpects the ſentiments and paſſions of mankind. They wage inceſſant war; and when the Dives make priſoners of the Peris, they ſhut them up in iron cages, and hang them on the higheſt trees; to expoſe them to public view, and to every chilling blaſt. Here they are viſited by their companions, who bring them the choiceſt odours. Perfume is the only food of the Peris; and whilſt it ſerves as nouriſhment to the captives, it has alſo the virtue of keeping at a diſtance the inſulting Dives; whoſe malignancy of nature can endure nothing fragrant. [w]

When the Peris are in danger of being overpowered by their foes, they always ſolicit the aſſiſtance of ſome mortal hero; which furniſhes a wonderful fund of fanciful machinery for Eaſtern Poetry and Romance. To put the Knight on a footing

of prowess with those gigantic Dives; he is in general armed with enchanted talismans; and mounted on some tremendous monster. One of the most famous adventurers in Faëry-land is Tahmuras, an ancient Persian King. The Peris honour him with a splendid embassy; and the Dives, who dread him, send also another. He consults the Griffon Simurgh: she speaks all languages, and knows future events. She counsels him to aid the Peris; informs him of the dangers he will encounter; and gives him instructions how to proceed. She offers her assistance to conduct him to Gimhistan; and, as a token of friendship, pulls some feathers from her breast, with which he ornaments his helmet. He then mounts the Simurgh; and, armed with the buckler of Jan ben Jan, crosses the dark abyss, which mortals cannot pass without supernatural assistance. He arrives at Kaf: he defeats Arzhenk; and also another Dive, still more fierce, called Demruh; whose residence is described as a gloomy cavern, where he is surrounded with vast piles of wealth, amassed by plunder. Here Tahmuras, amongst other rich spoils, finds a fair captive, the Peri Merjan; whom the Dive had carried off, and her brothers had long searched for in vain. He chains the vanquished demons in the centre of the mountain; sets Merjan at liberty; and then, in the true spirit of Knight-errantry, flies, at the Peri's request, to the attack

of another powerful Dive, called Houdkonz; but here Tahmuras falls.—In the *Shah namé*, the celebrated Roſtam, many ages afterwards, engages the Dive Arzſhenk, who had eſcaped from the chains of Tahmuras; and kills him, after a fierce battle. Arzſhenk is there painted with a body ſomewhat human, and the head of a bull, which Roſtam ſtrikes off at a blow.—The Dive Munheras is wounded with an arrow in mouth by Gerſhab, the laſt king of the Piſhdadian dynaſty; and he is afterwards put to death by Sohrab the ſon of Roſtam. In the firſt encounter he has the head of a hog; but in the next he is pictured as a bifrons; one reſembling the head of a lion, the other that of a wild boar. Roſtam, who is conſidered as the Hercules of Perſia, among many other Dives, dragons, and enchanters, whom he deſtroys, kills a demon called the Dive Sepid: and Father Angelo mentions having ſeen a ſtupendous monument in the midſt of a plain, near the city of Fehelion, between Shuſter and Shiraz, cut into a quadrangular fortification, with ſuch regularity, that it has the appearance of being formed of one entire ſtone. *

This Diſſertation would ſwell, however, to a diſproportioned bulk, were I to enter into a detail of the various wonderful adventures with which the Eaſtern Poems and Romances abound. I give theſe few outlines, merely to ſhow the general

prevalence of Romantic Ideas in Aſia: but eſpecially in *Perſia*, the great claſſic ground of Eaſtern Fiction; and the centre whence it ſeems to have ſpread to almoſt every ſurrounding and diſtant country. So ſingular indeed is the reſemblance, in numberleſs inſtances, between the wild imagery of this ſtile of fabling, with that which prevailed in after-times in *Europe*, that we muſt either ſuppoſe, in the writers, a wonderful coincidence of luxuriant imagination, or conclude, that the Weſt muſt have borrowed from the Eaſt. I ſhall not inſiſt upon *Turpin's Twelve Peers*, upon the Armorican, Spaniſh, and other European Romances; where the ſimilarity of features is irregularly ſtriking: but even in the nobler works of *Arioſto*, *Taſſo*, and *Spencer*, we can diſcover the counter part of all their fanciful machinery in the fictions of *Perſia*. The *Ipogriffo*, on which *Aſtolfo* flies to heaven; and the *magic ring* of *Bradamanté* in *Orlando Furioſo*: the *many-headed monſter* of *Dueſſa*; and the *ſhield* of Prince *Arthur* in the *Faery Queen*: with the various enchantments of *Armida* and *Iſmeno* in *Gieruſalemme Liberata*; may all be traced to Oriental origin: whilſt the *Peri Merjan* has much the air of being the *Faery Morgain*, who conveyed away our King Arthur, after the battle of Camelon; and with whom, according to the old Britiſh Romances, he now reſides in Faery land with great happineſs and ſplendor.

SOME ingenious writers have conſidered this ſpecies of fiction as originating among the Arabians: but there are many reaſons for believing, that it was abſolutely unknown to them before the era of the Hejra; and that they did not adopt that mode of writing till long after the Perſian conqueſt. Mohammed, as before obſerved, was uncommonly alarmed at the firſt romantic glimmerings, which were brought from Perſia by the merchant Naſſer. He was afraid leſt the minds of his countrymen ſhould be more ſtrongly impreſſed with thoſe wildly pleaſing tales, than with the doctrines of the Alcoran: and he accordingly reprobates thoſe foreign figments, as abhorred by God and the Prophet. The warriors, who figure in Faery-land, are all ancient Perſian kings and heroes. The Arabians have not even a word in their language expreſſive of the greateſt beauty of Eaſtern romance, the *Peri:* and altho' *Jin* is now uſed ſynonimouſly with *Dive*; yet its proper and original meaning was merely an Infernal Fiend; a Being very diſtinct from the Romantic inhabitant of Kaf. The ſame obſervation will hold, with regard to the moſt uncommon monſters; who ſeem all to be natives of Perſian fancy: the words uſed by the Arabians, to expreſs the Perſian *Simurgh*, *Ouranabad*, or *Rakſhé*; as well their dragons and other machinery of Romance, having in general ſimple radical ſignifications, expreſſive of creatures, which really exiſt;

and ſeem only to have been figuratively applied, to thoſe imaginary monſters, in later times. A large ſerpent, for example, is transformed into a dragon: an eagle, or a long-neck'd animal, repreſents the Simurgh: a dangerous or inhuman villain is turned into a Giant, a Demon, or any terrifying appearance; and a word, expreſſive of a Dreadful Calamity, or Sudden Horror, which deprives people of their ſenſes, is metaphorically converted into a ſpecies of monſter, ſuppoſed to haunt woods, church-yards, and other lonely places; and not only to tear the living to pieces, but to dig up and devour the bodies of the dead. As the language then of every people will always be obſerved to abound in radical words, expreſſive of every kind of imagery which has been long familiar to them; we muſt conclude, upon the beſt grounds, where ſuch words are not to be found; and metaphorical, or exotic expreſſions, appear to be the only ſubſtitutes; that the ideas, deſcribed by thoſe words, are not indigenous, but adopted from foreign nations; and as the Arabians have no terms, in their tongue, radically expreſſive of any thing ſuperhuman, excepting Angels and Devils; Romance, whoſe characteriſtic genius rolls entirely on a peculiar and diſtinct ſpecies of machinery, could not apparently have originated in Arabia.*

EXCLUSIVE of the univerſal belief in the fan-

ciful *Peri Syſtem*, which may be called the *Mythology of Romance*, the ancient Perſians appear in general to have acknowledged one Supreme Being; and to have paid a high degree of veneration to Angels, as ſubordinate deities. This, with a reſpect for the ſtars, was the great doctrine of the Sabian religion, which prevailed of old in Perſia, Arabia, and other Eaſtern countries. As theſe Angels are not only frequently alluded to in Eaſtern authors, but throw conſiderable light on the detail of private life, a few obſervations upon them may not be unuſeful. [a]

WHEN Ormuzd, or Omnipotence, created mankind, the Perſians ſuppoſe that he gave, at the ſame time, the ſuperintendency of the world, and of every thing animate or inanimate, to certain guardian Angels. Though man was the peculiar charge of the Supreme Being, yet all his actions, and every accident to which he was liable, were ſtill imagined to be, in a great meaſure, dependent on the influence of the preſiding Angel. Every circumſtance of public or family concern had, in conſequence, their favourite times: eſtabliſhed ceremonies were obſerved with anxious attention; and various public feſtivals were appointed, to conciliate the benevolence of thoſe miniſters of heaven. [b]

TO procure the favour, or command the ſer-

vice, of Beings, who were ſuppoſed to be the cauſe of the felicity or miſery of man, was a natural wiſh; and ſome there were who pretended to poſſeſs this power. Hence the origin of charms, of taliſmans, and of all the armour offenſive and defenſive of enchantment. In the rudeſt times, there will be ever found men, who are better verſed in the arcana of nature than the uninformed multitude. A love of eaſe, and an averſion to pain, are the great laws of nature, and the mind is perpetually fluctuating between a wiſh for the one, and a dread of the other. To pretend boldly therefore to a power of beſtowing happineſs, or removing miſery, hardly ever failed, in the days of ignorance, to gain a man believers: and he ſeldom found difficulty in intereſting the paſſions of the people, provided he could by any means impoſe upon their ſenſes. An attention to the principles of mechaniſm, to the operations of chymiſtry, to the virtues of plants, and the various laws of nature, might produce diſcoveries incomprehenſible by ſimple men: and a few remarkable inſtances of the efficacy of mere natural cauſes, would eaſily gain the poſſeſſors of thoſe ſecrets the reputation of inflicting torment or commanding pleaſure at a wiſh. To enjoy the reputation and advantages of thoſe fancied ſupernatural powers, was not enough. Some pretended to have the art of communicating them to others: necromancy be-

came of courſe a regular ſtudy; and the people at large, who could not aim at ſuch occult ſciences, were happy to ſupply their want of knowledge by the purchaſe of taliſmans, amulets, or charms, in whoſe virtues they placed a perfect and moſt wonderful confidence. [c]

TALISMANS and Amulets have long engaged the attention of Eaſtern nations; and accurate rules have been laid down for their conſtruction. The gem, the chryſtal, the metal, or other ſubſtance, is ordered to be dug, or ſearched for, when ſome particular angel rules the day. It muſt be prepared or engraved under the influence of another; and the *zemzemé*, or prayer of a third muſt be pronounced over it, to give it that myſterious virtue for which it is eſteemed. Different ceremonies are neceſſary in gathering the herbs, and flowers; in cropping the hairs of camels, ſea-cows, or other animals of which the amulets are formed: and the ſuſpending them round the necks of men, women, children, or animals, is performed with much preciſion and ſolemnity. Yet real knowledge might originally have given riſe to what the views of the artful, and the ſuperſtition of the ignorant, afterwards perverted to the purpoſes of folly. An intelligent obſerver might diſcover, that certain plants had their juices in high perfection at particular ſeaſons; that ſome ſhould be gathered at ſun-

riſe, when moiſt with dew; others at the meridian, when under the influence of mid-day heat. He might imagine, that the external application of medicinal herbs, of mineral ſubſtances, of tufts of hair or wool, whilſt impregnated with the effluvia or perſpiration of the animal, might have a ſalutary effect in various ailments; and experience would confirm the juſtneſs of his conjecture. But the million, ever unable or unwilling to inveſtigate natural cauſes (eſpecially when impreſſed with a conviction, that every diſtemper, and every misfortune, proceeded from the operations of malevolent ſpirits, or the faſcination of malignant eyes), would impute the cures which ſuch applications performed, not to the eſſential qualities of their compounds, but to ſupernatural agency, and uneſſential ceremony. They applied them, in conſequence, without diſtinction, not only to the old and to the young, to the ſick and to the healthy, to the brute creation, as well as rational beings; but placed even things inanimate under their protection. An aſs's head, cabaliſtically prepared, and erected on a pole in a garden or field, was ſuppoſed to be an effectual defence againſt faſcination, and a conſequent ſcarcity of produce: whilſt a taliſman, buried along with hidden treaſure, was imagined to put it in perfect ſafety, by rendering it inviſible to every eye but thoſe of the owner. Nothing is indeed more common in the Eaſt than

the burying of treaſure: and it took its riſe from that unſteady ſyſtem of government, which has in general prevailed in thoſe countries. Ever apprehenſive of revolution and ruin, a rich man generally divides his eſtate into three parts: one he employs in trade, or the neceſſary purpoſes of life; another he inveſts in jewels, which he may eaſily carry off, if forced to fly; and the third he buries. As he intruſts nobody with the ſecret of this depoſit, which he guards with his taliſman, if he dies before he returns to the ſpot, it is then loſt to the world; till accident throws it in the way, perhaps, of ſome fortunate peaſant, when turning up his ground. Thoſe diſcoveries of hidden treaſure, and ſudden tranſitions from poverty to riches, of which we read in Oriental tales, are by no means therefore quite ideal; but a natural conſequence of the manners of the people. [d]

To underſtand the machinery of Angels, it will be proper to make ſome previous obſervations on the ancient Perſian era, with which they are intimately connected. This was ſuppoſed to have been eſtabliſhed by king Gemſhid, one of the Piſhdadian princes; the date of whoſe reign ſeems too uncertain even for conjecture: though ſome judicious writers place him about 800 years before Chriſt. On the day when the Sun entered Aries, he is ſaid to have made his firſt

public entry into Iſtakhar or Perſepolis, which he had juſt finiſhed; and to have ordered the era to commence from that time, in honour of the Sun, and to commemorate the building of his capital city. He divided the year into twelve months, of thirty days each; to the laſt of which they afterwards added five ſupplementary days, to make up the whole 365. No attention was, for ſome time, paid to any intercalation ſimilar to our Leap Year; till aſtronomers, obſerving, at length, that the Sun, at the beginning of the year; had made a retrograde motion from Aries to Piſces, inſerted one month at the end of every 120 years; which they celebrated with one continued feſtival. Yezdejird, the laſt king of the Saſſanian dynaſty, reformed the Kalendar: and his era is adopted at this hour in many parts of Perſia; particularly by the Parſis of Kirman, and by thoſe of Guzerat in Hindoſtan. But all do not agree in the epoch of commencement; ſome dating it from the beginning of Yezdejird's reign, A. D. 632; ſome from his defeat at Cadeſſia in 636; and others from his death in 651. On the conqueſt of Perſia by the Mohammedans the lunar computation was introduced; and it is ſtill attended to in matters of religion: but about the year 1079, the Perſian Kalendar was again reformed by great Sultan Malekſhah Jelaleddin; and continues now to be adhered to in ſeveral parts of Perſia. This prince, whilſt he

removed the Sun from Piſces to Aries, made alſo an alteration in the poſition of the months; under the idea of reſtoring the ancient mode fixed by Gemſhid. From thoſe changes, however, there has ariſen a diſagreement amongſt the different writers, with regard to the ſeaſons and days, when ſeveral feſtivals were celebrated; which, were it of conſequence, it would be difficult to reconcile: it being probable that, in later times, different provinces ſolemnized them upon the days which correſponded with the reſpective eras they had adopted; and that ſome ceremonies were perhaps introduced by the Mohammedan princes, which were unknown in ancient Perſia.

EVERY month was ſuppoſed to be under the guardianſhip of an angel, from whom it received it's name. The ſubdiviſion by weeks was not known till later times; but every day had alſo a ruling angel of a ſubordinate degree: the ſuperior angels having each a day, in their reſpective months, which was obſerved with more than ordinary attention. Their feſtivals were, in conſequence, numerous; and many of them uncommonly ſplendid. I ſhall ſlightly touch upon ſuch as ſeem moſt worthy of notice. The chief were thoſe about the Equinoxes; the next were thoſe of Water at Midſummer, and of Fire at the Winter Solſtice. The firſt was the *Nauruz*,

which commenced with their year in *March*, and laſted ſix days; during which all ranks ſeem to have participated in one general joy. The rich ſent preſents to the poor; all were dreſſed in their holiday clothes; all kept open houſe; and religious proceſſions, muſic, dancing, a ſpecies of theatrical exhibition, ruſtic ſports, and other paſtimes, preſented a continued round of varied amuſement. Even the dead, and the ideal things, were not forgotten; rich viands being placed on the tops of houſes and high towers, on the flavour of which the Peris and Spirits of their departed heroes and friends were ſuppoſed to feaſt. The Parſis of Guzerat ſtill celebrate the laſt ten days of the year as a feſtival to departed ſpirits. The firſt five days they ſuppoſe the ſouls of the bleſſed to hover three bow-ſhots above the earth; and during the five laſt they imagine, that not only they, but the damned alſo, viſit their ſurviving friends: on which account, to give them the beſt reception, their houſes are purified and decked out to the greateſt advantage. During theſe ten days they never go from home.—The feſtival of *Mihrgan* laſted alſo ſix days: it began about the middle of *September*; and was celebrated with ſome uneſſential difference of ceremony; both being in honour of their great oſtenſible deity, the Sun.—In *June* they ſolemnized the *Abrizgan*, in honour of the element of Water: to which, as well as Fire, they paid a high

degree of reſpect. It laſted only one day; during which all degrees of people ſprinkled one another with pure water, or with diſtillations from roſes, orange flowers, and other odoriferous herbs. — In *December*, on the ſhorteſt night of the year, was the anniverſary of the great Feſtival of Fire, called *Sheb ſezé*; when their temples were illuminated, and large piles of fire blazed all over the kingdom; round which the people entertained themſelves all night with choral dances, and various amuſements peculiar to the ſeaſon. Amongſt other ceremonies common on this occaſion, there was one, which, whether it originated in ſuperſtition or caprice, ſeems to have been ſingularly cruel and pernicious. The kings and the great men, uſed to ſet fire to large bunches of dry combuſtibles, faſtened round wild beaſts and birds; which being then let looſe, the air and earth appeared one great illumination: and as thoſe terrified creatures naturally fled to the woods for ſhelter, it is eaſy to conceive that conflagrations, which would often happen, muſt have been peculiarly deſtructive, where a people conſidered the extinguiſhing of fire, by water, as one of the higheſt acts of impiety. [f]

THERE were many other feſtivals; ſome of which ſeem whimſical, though others had apparently an excellent political tendency. One of the moſt ludicrous appears to have been that

which they celebrated about the Vernal Equinox, called *Kouſa niſhin*. This was an old beardleſs one-eyed figure, repreſenting Winter on his departure, mounted on an aſs or a mule, with a crow in one hand, and a ſcourge and fan in the other. In this manner he paraded the ſtreets, followed by all ranks of people, from the royal family to the beggar. Amongſt many frolics, which the populace played with the old man, they ſprinkled him alternately with hot and cold water; whilſt he, crying out *gurma, gurma*, (heat! heat!) ſometimes fanned himſelf, and ſometimes laſhed his tormentors. He had the privilege of going into every ſhop, and into every houſe; where the leaſt delay in preſenting him with a piece of money, gave him a right to ſeize the effects of every trader; and to beſpatter the clothes, even of the greateſt nobles, with a mixture of ink, red earth, and water, which he carried in a pot by his ſide. But all were prepared for *Kouſa* at their doors; and their offerings were made the moment of his approach. What he thus received, from the beginning of the cavalcade to the firſt hour of prayer, was paid to the king, or to the governors of thoſe cities, where the ſovereign did not reſide: a circumſtance which ſeems evidently to point to a ſuperſtitious origin; for, upon any other ground, the whole of the poor creature's collections could be no object to men of their elevated rank. From the firſt

to the ſecond hour of prayer, the amount of the receipts was the property of the old man; and here his pageant ended. He then ſuddenly diſappeared: for after this time, the firſt perſon he met in the ſtreets might ſeverely beat him with impunity.——The next feſtival, ſolemnized in *April*, called *Khurm ruz*, is in a different ſtile; and appears to have been founded upon the rational principles of good government; as it tended to give dignity to a moſt uſeful and reſpectable body of men. The king dined in public; and the chiefs of the farmers had the honour of ſitting at table with him: when their ſovereign addreſſed them in words to the following effect. "I am one of you; my ſubſiſtence, "and that of my people, reſts on the labour of "your hands: the ſucceſſion of the race of man "depends upon the plough; and without you "we cannot exiſt. But your dependence upon "me is reciprocal: we ought therefore to be "brothers, and to live in perpetual harmony." —In the month of *December* they held a feſtival in honour of deceaſed friends, images of whom they formed in paſte; which they placed where many ſtreets or roads met. They made offerings to them; treated them with great reſpect; and then burnt them with much ſolemnity.—In the ſame month was the ceremony of *driving the Dives from their houſes*. For this purpoſe the Magi wrote certain words with ſaffron on parch-

ment or paper; and then ſmoked it over a fire, into which they put the horn of an animal killed on the 16th of *September*, cotton, garlick, grapes, and wild rue. The ſpell, thus prepared, was glued or nailed to the inſide of the door, which was painted red. The prieſt then took ſand, which he ſpread with a knife, whilſt he muttered over it certain prayers; and then ſtrowing it on the floor, the enchantment was compleat: and the Dives were ſuppoſed immediately to vaniſh; or at leaſt to be deprived of all malignant influence.—The fifth of *February* was conſidered as the proper day for *clearing their dwellings of ſcorpions*; a much more ſerious evil than the Dives. With this view, they paſted on three of the walls of the houſe, ſmall ſlips of paper, called *Nuſhtei Guzſhdum*, inſcribed with magic characters; none being ſtuck upon that in which was the gate-way. After various ceremonies, the door was opened, when thoſe noxious animals generally diſappeared; which they attributed entirely to the virtue of the ſpells: whilſt the ſprinkling of their habitations with compounds, offenſive to thoſe creatures, and other preparatory ſteps, were only conſidered as ſecondary cauſes.—But the moſt romantic of all their feſtivals ſeems to have been the *Merd giran*, celebrated in *February*, in honour of the preſiding angel *Iſfendarmuz*. He was conſidered as the Guardian of the Fair Sex, who, on this occa-

ſion, enjoyed very ſingular privileges. They were veſted with almoſt abſolute power. The huſbands complied, to the utmoſt of their ability, with all the commands of their wives; and the virgins, without offence to delicacy, might pay their addreſſes to whom they pleaſed; and they ſeldom ſued in vain. Numberleſs marriages were in conſequence ſolemnized, and many engagements made; the angel being ſuppoſed to ſhew remarkable favour, not only to the nuptials then celebrated, but to all the contracts entered into during his gay feſtival. An inſtitution, which ſeems to bear ſome reſemblance to the ancient gallantry of *Valentine's day* in Europe. [h]

AN attention to thoſe obſervances, as well as to fortunate days, fortunate names, and every circumſtance of ſupernatural influence, we find, indeed, was by no means confined, in the Eaſt, to the lower orders of men: the greateſt, and the moſt learned, appearing to have been impreſſed with a belief, equally ſtrong with that of the meaneſt and the moſt ignorant. An Aſiatic ſetting out on important buſineſs, would return if he met a perſon whom he ſuppoſed to have a *ſhum kedem* (a black or unlucky foot); or if he ſaw a deer deſcending a mountain, or appearing at his back. When a married man took a long journey, it was common for him to twiſt, in a particular manner, two branches of the broom

called *retem*: if on his return he found them as he left them, he was perfectly ſatisfied of the fidelity of his wife; but if any accident had unlooſed or diſcompoſed them, nothing could induce him to believe her innocent. — As in thoſe countries the crops were often deſtroyed for want of rain, amongſt other ceremonies, which they ſuppoſed had virtue to procure it, they tied ſome combuſtibles to the tail of a bullock, eſpecially of the wild breed; to which they ſet fire: and if he then ran up the hill, they looked upon it as a certain prognoſtic of rain.—When a Perſian peaſant thought his corn was too long in winnowing, he took a kind of baſtard ſaffron, called *bad engiz*, which he rubbed; and throwing it in the air, the wind was expected immediately to ſpring up. [1]

ASTROLOGY, divination, and the interpretation of dreams, were faſhionable ſtudies with men of rank; and they in general carried with them, wherever they went, pocket aſtronomical tables, which they conſulted, as well as aſtrologers, on every affair of moment.—*Amru*, one of the greateſt and moſt penetrating of the Arabian generals, after having ſubdued part of Egypt, and other countries, ſat down before Jeruſalem; and had almoſt reduced it to a ſurrender, when he was told by an aſtrologer, that the predicted conqueror of the Holy City had only three letters in his name. Struck with this, Amru ſuſpended

his operations, and ſent a meſſenger immediately to his maſter, the Khalif *Omar*, whoſe name in Arabic conſiſts of only three letters: and upon his arrival in the camp, the town inſtantly capitulated.—*Tamerlane* ſeldom marched till the aſtrologers fixed the lucky hour: and an ideot having once thrown a breaſt of mutton at him, preciſely at the time he was meditating the conqueſt of *Kharezmé*, ſometimes called the *Breaſt of the World*, he interpreted it, before all his army, as an infallible omen of his ſucceſs. Much good policy, as well as ſuperſtition, may poſſibly, indeed, have been at the bottom of Tamerlane's conduct; as it muſt have highly animated his troops, who were conſtitutionally impreſſed with the moſt powerful ideas of omens, ſpells, and every ſpecies of ſupernatural belief: a moſt cruel proof of which their anceſtors had given, when they over-ran the Khalifat in the thirteenth century: for many of the Mohammedans having a cuſtom of carrying about them verſes or chapters of the Alcoran, by way of preſervatives or charms; the Tartars conſidered all they met, with ſuch papers, as enchanters; and put them to death without mercy. The Tartars have ever, indeed, been ſo ſtrongly impreſſed with the idea of enchantments, that we meet with ſtrange details in ſome of their moſt authentic writers. *Abulgazi*, King of Kharezmé, who writes a genealogical hiſtory of the Tartars, very gravely tells us, that

Tuli, one of the ſons of Jengiz Khan, having been ſurrounded by the Kathay or Chineſe army, would have been cut to pieces, had he not ordered one of his magicians to turn Summer into Winter. The conjuror accordingly began his operations, and continued them for three days, when he brought down ſuch a ſtorm of hail and ſnow, that the Khan of Kathay's army, clothed in ſilken garments and thin ſtuffs, being unable to move, were ſlaughtered without reſiſtance.

CHIVALRY, or Knight-errantry, has ever been ſo intimately connected with enchantment, that, before we leave this ſubject, it may not be improper to make a few remarks on ſuch traces of it as may be diſcovered in the Eaſt. The peculiar ideas and habits of a people, as I have often had occaſion to obſerve, may be ſeen in their Poems and Romances, with a preciſion not inferior to their more ſerious and moral Writings; as a Poet of true genius, though he may aſcribe to his Heroes more virtues and fewer faults, than are to be found in the imperfect nature of man, will, at the ſame time, ever copy the living manners of the preſent or former times.—Single combats in the *Shah namé*, and other Eaſtern works of fancy, are innumerable.—Aſfendiar was one of the moſt famous warriors in Ancient Perſia. He challenges, fights, and kills Arjaſb, the ſon of Afraſiab, king of Turan: but being ſent

by his father againſt the famous Roſtam, after a ſingle combat, which laſts two days, he is killed by the blow of a mace; Roſtam having diſcovered that he had a charm which rendered him invulnerable to ſpear, ſword, or arrow.—Roſtam has ſeveral duels with his own ſon Sohrab, whom he did not know; in the laſt of which he unfortunately kills him.—Thoſe heroes are armed with compleat coats of mail, plumed helmets, ſpears, ſwords, maces and ſhields, with daggers, bows and arrows. Their armour, and the trappings of their horſes, are uncommonly ſplendid: and their mode of attack ſeems in every ſhape to have been exactly ſimilar to the tiltings of Knight-errantry: excepting in the circumſtance of the bow and arrow; which appears to have been chiefly confined to the infantry, after Chivalry became a regular inſtitution in Europe.—A famous combat is mentioned by all the Perſian writers, and ſeems to be founded on hiſtorical fact, between twelve choſen warriors of Perſia, and twelve of Tartary. The armies of Kai Khoſrou and Afraſiab were drawn up in battle array. To ſave the effuſion of blood, this combat was propoſed; the ſucceſs of which was to fix the boundaries of the hoſtile empires. The Perſians gained the victory, chiefly by the proweſs of Roſtam; and the Tartar king immediately abandoned all the territory to the ſouthward of the Oxus. Cavun, one of the Perſian cham-

pions, ſeems to have been a knight-errant; for he was ſurnamed *Rezm khah*, One who goes in ſearch of adventures. — Among the Arabians, nothing was more common than challenging to ſingle combat. The Khalif Ali, and others, furniſh many examples.—Mention is alſo made of two famous Arabian Knights-errant, one called Abu Mohammed Al batal, who wandered every where in queſt of adventures, and redreſſing of grievances. He was killed in the year 738. The other was a great grandſon of the Khalif Abubeker, named Giaffar al Sadik, who died in the reign of Almanſor, in the year 764—In an imperfect manuſcript, which has neither beginning nor end, I met, by chance, with the following anecdote of Giaffar al Sadik. This warrior, who was equally eminent for his piety and extenſive knowledge as for his renown in arms, was invited to court by the Khalif Almanſor, that he might profit by his counſel. Giaffar returned for anſwer, "Whoever has a view only to this world "will not give you ſincere advice; and he who re- "gards the next will not keep you company."

THAT mode, which prevailed in Europe, of the knights of hoſtile armies challenging one another to ſingle combat, during a truce, was very common in the Eaſt. I ſhall give one remarkable inſtance. The gallant Sultan Jelaleddin, whoſe father Mohammed, king of Kharezmé, was driven

from his dominions by Jengiz Khan, having afterwards recovered part of his kingdom, marched about the year 1228 againſt the Georgians: when a truce having been agreed upon, in order to adjuſt, if poſſible, terms of accommodation, the great men of both armies ſent mutual defiances, and many combats were fought. Jelaleddin, diſguiſing himſelf like a private knight, entered the liſts; when a well mounted Georgian appeared againſt him; but, at the firſt career, he unhorſed him, and ſucceſſively three of his ſons, who wiſhed to retrieve the family honour. A champion of uncommon ſize then approached. He was ſurnamed Pil afkun (Overthrower of elephants). His blows fell with ſuch force and rapidity, that Jelaleddin, apprehenſive leſt his horſe ſhould fly off or ſink under him, ſprung to the ground; and aimed his lance with ſuch addreſs, that he pierced the Georgian's forehead, and extended him lifeleſs on the ground. [m]

MANY other circumſtances which accompanied the inſtitution of Chivalry in Europe appear to have been long familiar in the Eaſt. Tournaments, throwing the javelin, armorial bearings, and, above all, that reſpectful attention to women which formed no part of the national character of the Greeks or Romans. The exerciſes of the *geridé* and the *kaṇa* were favourite amuſements with the young warriors. They darted

them at the ring *derit*; and they tilted, or threw them at one another. The Arabian conquerors of Spain carried the cuſtom into that country; where, under the deſcription of *Fieſtas de las canas*, it is celebrated in the *Romanzes*, as one of the higheſt public entertainments which the gallant Moors gave in honour of the Ladies. One cavalier was the public challenger or Mantenedor. He run at the ring, or tilted with all who entered the liſts. Gold chains, jewels, and other rich ornaments were the prizes: but the moſt valuable of all was, the picture of the Mantenedor's miſtreſs; which was placed in a conſpicuous part of field; and ſurrounded by the portraits of thoſe of the vanquiſhed Knights. The Ladies in galleries which ſurrounded the liſts, were generally witneſſes of the addreſs, ſtrength, and fortune of their admirers. [n]

The attention of the Arabians and Tartars to the Fair Sex ſeems indeed to have been conducted upon ſuch principles of delicate ſenſibility, as would hardly be expected from that fierceneſs of temper, for which they have been characterized, Yet the great lines in the manners of thoſe people may nevertheleſs, in ſome meaſure, account for it. Their attachment to paſtoral life, ever favourable to love, with many circumſtances peculiar to their roving habits, would frequently produce ſuch ſituations, as might greatly heighten

that elegant regard for the ſex, which diſtinguiſhes refined affection from brutal impulſe. Many tribes are often encamped together; and the young men of one fall naturally in love with the damſels of another. In the midſt of their courtſhip, the heads of the tribes ſuddenly order the tents to be ſtruck: one goes to the right hand; the other takes the left. The lovers are ſeparated, perhaps never more to meet: and if we can draw any concluſions from their elegies or their language, thoſe ſeparations have been often fatal. Dying for love is conſidered amongſt us as a mere poetic figure; and we certainly can ſupport the reality by few examples: but in Eaſtern countries it ſeems to be ſomething more: many words, in the Arabic and Perſian languages, which expreſs *Love*, implying alſo *Melancholy*, *Madneſs*, and *Death*.

THE military ideas, which prevailed in old Arabia, ſeem alſo to have been peculiarly calculated to promote a romantic attention to the Fair Sex. A long ceſſation of hoſtilities was painful to the Arabs: their arms were often turned againſt the neighbouring countries, and caravans of travellers; but oftener againſt each other. Captives and plunder were the chief objects; and the women were conſidered as moſt valuable ſpoils. To protect them became in conſequence a great point of honour. Thoſe predal wars, in whatever light

we may view them, were conſidered as highly honourable in Arabia; and no man was thought in any ſhape accompliſhed, who could not boaſt, in them, ſome feat of arms. Their expeditions were in general ſhort. If they found the enemy too powerful, they retired; if unprepared, they ſurprized them; if of equal or inferior force, they attacked them: and one battle was for the moſt part deciſive. A young warrior returning after a ſhort abſence, and laying his laurels, his captives, and his ſpoils at the feet of his miſtreſs, would, in general, woo with ſucceſs: and he, whoſe gallant intrepidity had ſaved his tribe from rapine and captivity, would ever be a favourite of the fair. When the flower of any tribe were abſent upon a diſtant enterprize, ſome hoſtile neighbours would often attack thoſe they had left behind: and hence aroſe perhaps the cuſtom of the Arabian women, even of the higheſt rank, attending their huſbands, fathers, and brothers in their military expeditions; and of fighting often with a degree of heroiſm not inferior to the fabled atchievements of the ancient Amazons. We have many inſtances of the fortune of the day having been reſtored by them after the men had fled: but none more remarkable than the famous battle of Yermouk, fought in the year 636; which proved deciſive of the fate of Syria, and of the Greek Empire in the Eaſt. The Grecians greatly out-numbered the Arabians; and their onſet

was ſo impetuous, that they drove them to their tents. There the fugitives were ſtopt by the women; who alternately encouraged and reproached them: they threatened even to join the Greeks; and one of their braveſt officers appearing diſpoſed for flight, a lady knocked him down with a tent pole; ſaying, "Advance, Paradiſe is before your face; fly, and the fire of hell is at your back." The chief women then took the command; and made head till night parted the combatants. The next day they led them again to the attack; a young lady, named *Khaula*, ſiſter to one of the principal commanders, acting as general. In leading the van ſhe was beat to the ground by a Greek; when *Wafeira*, one of her female friends, ſtriking off his head at a blow, brought the heroine off. Animated by the noble behaviour of the women, the Arabs ſoon became irreſiſtible, and routed at length the Grecian army, with the loſs, it is ſaid, of 150,000 killed, and about 50,000 priſoners. —The Arabian women were, in general, excellent archers; and they watched every opportunity of revenging the death of their huſbands, their fathers, their brothers, or their lovers. The governor of Damaſcus, a man of uncommon abilities and courage, killed with his own hand, in a ſally, an Arabian of diſtinction, named Aban, in the ſight of his wife, who fought by his ſide. She immediately let fly an arrow, which miſſing

the governor, killed the great ſtandard-bearer: with the ſecond ſhe was more ſucceſsful; ſhe wounded him in the eye, and forced him to retreat to Damaſcus. [p]

THE Tartars, as we are informed in the Hiſtory of Abulgaſi Khan, uſed, in the ſame manner, to carry with them, when they went even upon ſhort expeditions, their wives and families, for the reaſons mentioned above; as that weaker ſex muſt, otherwiſe, have remained, in the abſence of the warriors, a prey to invading neighbours.—Tamerlane, in the intervals between his expeditions, uſed to aſſemble all the young females of the army, and order a general marriage; which he ſolemnized with uncommon magnificence. After the defeat of the Kipjaks about the year 1389, that prince gave a moſt pompous feaſt in the delightful plains near Samarcand, on the marriage of his emirs, his inferior officers, and his ſoldiers; which was introduced by a grand piece of muſic compoſed on the occaſion, called the *Triumph of Kipjak*. He was ſeated on a throne of gold: rich carpets and brocades overſpread the ground: and tables in various diſpoſitions were ranged around to an immenſe diſtance: thoſe of the great Emirs being placed next to the throne; and the ſubordinate officers and ſoldiers ſeated according to their reſpective ranks, marſhalled in battle array; the bridegrooms on

one ſide, and the brides on the other. Thoſe gallant entertainments, which were accompanied with tournaments, huntings, and various hardy ſports, co-incided perfectly with the genius of his people. They often continued many days; for all the great Khans were ambitious of imitating the ſplendor of their ſovereign: and he took pains to encourage their ruling paſſion. No prince was ever more generous to thoſe who ſerved him well: yet he knew the ſecret of keeping even the richeſt dependent on his bounty; and Luxury was the maſter-key. War and the Ladies he knew were the great objects of their adoration. They fought and they plundered, only to be gallant and magnificent. [t]

THE marriage of a prince among the Tartars was attended with ſingular ſplendor and ceremony. I ſhall not dwell upon numberleſs inſtances which might be brought from the Hiſtories of Jengiz Khan, Tamerlane, Abulgaſi, and other Tartar annals, but ſhall only remark a pompous cuſtom, mentioned by the Vizir Nezam, which I have met with in no other author. It is introduced when occaſionally mentioning ſome particulars of the marriage of his ſovereign, the Sultan *Malekſhah*, with the daughter of the Khalif. "The Sultan was encamped on the weſt ſide of "the Tigris; and the Khalif's palace was on "the eaſt. On the day choſen for the ceremony,

" the Sultan gave orders that all the Great Men " who were preſent ſhould go to the palace of " the Khalif to ſolicit his conſent: *for accord-* " *ing to the cuſtom of the Turcomans, at the time* " *of the courtſhip the Bridegroom's people go to the* " *father of the future Bride; and in a ſupplicating* " *manner requeſt him to give his conſent to the* " *match.* In like manner, the great men, then " aſſembled from moſt parts of the earth, went " in proceſſion to ſupplicate the Khalif: and, to " ſhow the regard due to his palace, directions " were given, that they ſhould all go thither on " foot. When they began to march, the Kha- " lif, who had notice of their motion, imme- " diately ſent a meſſenger, who ſaid, that the " Commander of the Faithful had ordered *Ne-* " *zam ul mulk* to come on horſeback. So I " alone mounted; and all the great men of the " world accompanied me on foot. On our arri- " val at the palace, I was introduced into a " moſt magnificent hall: and ſeated on an emi- " nent place: and all the reſt on my right and " left. Then robes of honour were brought for " all of us: and on that for me was curiouſly " wrought the following words, *For the Wiſe* " *and Juſt Vizir Nezam ul Mulk, Emiru'l'mou-* " *minin.* And from the beginning of Moham- " medaniſm to this day no Vizir has been dig- " nified with the title of Prince of the Faith- " ful."—The high reſpect paid by the Tartars

to the Sex might indeed be ſupported upon many grounds.—If a Tartar chief married ſeveral wives, the ſons of the lady, who was moſt nobly born, took precedence of their brothers, whoſe mothers were of inferior rank. It is particularly remarked, as a general Mogul cuſtom, by *Abulpharaj*, when mentioning the ſons of Jengiz Khan, by his principal queen Owiſunjin Begi; and ſeems to be a ſtretch of complaiſance unknown even in our European laws.—The Vizir Nezam adviſes his ſon, if he accepts the Vizirſhip, to pay uncommon attention to the Ladies of the court, for the following reaſon: "Although, in old times, "eſpecially during the reigns of the ancient "Kings of Perſia, no great regard was paid to "the opinion of the Queens in matters of ſtate; "yet the Khans of Turkeſtan had always a cuſ-"tom of conſulting the women on all emer-"gencies; and preferred their opinions to that "of all their counſellors: and as the Turcoman "princes were originally educated among them, "they likewiſe follow this cuſtom; and truſt "to their prudent advice on all occaſions. It is "therefore abſolutely neceſſary that you take "ſhelter under their protection." As Nezam always illuſtrates his advice by ſome anecdote from Hiſtory, or his own obſervation, he, upon this occaſion, gives ſome inſtances of the great influence and addreſs of a lady called *Jemila Candahari*, the favourite attendant on the young

Tartar queen of Sultan Mahmoud; who appears, from the account of this penetrating ſtateſman, to have been the chief though ſecret ſpring of every miniſterial movement. She was handſome; and endowed with uncommon parts: ſhe was a ſteady friend, and a determined but not a cruel enemy. She protected her favonrites in the moſt dangerous ſituations; and hurled, with a ſure but inviſible arm, diſappointment and diſgrace on the heads of thoſe who wiſhed to riſe upon their ruin.

But this preliminary diſſertation has already ſwelled to an uncommon ſize; and might eaſily equal the volume to which it is prefixed, were every cuſtom, ſingular in itſelf, or ſimilar to thoſe of Europe, touched upon and ſupported by all the authorities which might be brought: but that I muſt leave to men of higher abilities, with greater leiſure, who may chuſe to purſue the ſubject; and conclude, with a few miſcellaneous obſervations, on ſome points, which have not found a place in the preceding ſheets.

I have mentioned above a muſical compoſition performed before Tamerlane, called the *Triumph of Kipjak*; but I have had no opportunity of diſcovering any thing ſatisfactory of the genius of the Tartar, Perſian, or Arabian muſic. They have however three principal *perdes* or modes; called the *Iſphahani*, which appears to be the original Per-

ſian melody; the *Iraki* or the Babyloniſh; and the *Hejazi* or the Arabian: which have probably an analogy and a difference, ſimilar to that which is found between the aboriginal muſic of England, Scotland, and Ireland. Their ſtile is apparently not very remote from that which prevailed in Europe before the eleventh century; when Guido and others began to improve the Italian taſte. Simple melody ſeems to be their only object; without any idea of compoſition in ſcore, or of harmonic accompaniment; excepting what may be produced, by the concord of a deep-toned inſtrument playing the ſame piece along with another tuned a ſingle or a double octave higher. But this approaches ſo near to uniſon, as hardly to ſuggeſt any idea of that variety introduced by thirds, fifths, and the other leſs perfect chords; which ſo remarkably diſtinguiſhes the preſent European ſyſtem from that of the ancients. —— The Aſiatics have a great number of inſtruments; and many of thoſe now in uſe amongſt us, though conſiderably improved, appear to have been originally of Eaſtern invention. One of their moſt favourite inſtruments is called the *Barbut*; a ſpecies of lute, which is ſaid to have been invented by a famous muſician of that name, who was maſter to Khoſrou Parviz, king of Perſia, about the end of the ſixth century: but it is probable that he only improved it; and was perhaps ſo ſurnamed, from his excellent performance

on the inſtrument. For the *Barbiton*, which, in name and deſcription, ſeems to have borne a great reſemblance to it, was known to the Greeks; though it might poſſibly have been originally brought from Perſia; Strabo obſerving, that it was ſo named as being borrowed from Barbarians. Among the Eaſtern nations we find a variety of inſtruments of this ſpecies; which bear a proportion, in point of ſize, ſimilar to that of the violin, tenor, and violoncello, in Europe. The *Aber* ſeems to be a common lute; the *Sili* is deſcribed with a large ſwelling belly, and a deep tone. The *Shahſhah* is a four-ſtringed inſtrument, ſomewhat like a violoncello. The *Yenem* is another large inſtrument, ſtrung with braſs wires, and ſtruck with a ſhort plectrum; the *Yeſhkirdé* being ſomewhat ſimilar, but played with a long bow. The *Sheſhta* has ſix ſtrings, and is of the ſame ſpecies with the *Kitar*; whence our guitar, from the Spaniſh *guitarra*, ſeems to have been borrowed: as it was a favourite inſtrument with the Arabian conquerors of Spain; who ſeem not only to have introduced it, but alſo the gallant cuſtom of ſerenading their miſtreſſes: on which occaſion, not only the words of their ſongs, but the airs, and even the colour of their habits, were expreſſive of the triumph of the fortunate, or the deſpair of the rejected lover.

Besides the above inſtruments, they have the

Kiran, the *Mizher*, the *Kanun* or *Kenin*, the *Kemanché*, the *Kenaret*, the *Arteb*, the *Tunbur*, the *Zentur*, the *Kendelaſh*, and ſeveral others, which are different kinds of the lute, harp, dulcimer, pſalter, viola d'amore, and other inſtruments of the ſtringed ſpecies. The *Kunjbad* appears to be the Eolian or wind harp; the *Tulumbé* is a hydraulic inſtrument or water-organ; *Miſkal*, a ſpecies of organ, or Pan's reed-pipe of unequal lengths. *Drums* are apparently an Arabian invention, and they have them of many ſorts. *Tebl* is a drum, *Teblek* a ſmall drum, tabor, or tambourin; alſo one made of two kettles, joined bottom to bottom, and covered with ſkins. *Ruyim khun*, *Sitam*, *Kubé*, are other kinds of kettle drums. *Duff*, *Dubdub*, *Tembel*, *Dereb*, *Shendef*, *Shedef*, with many more, are drums, tabors, and other ſimilar inſtruments. *Kus* is a large royal military drum, generally beat in the palace, or in the camp when the king is preſent. They have likewiſe a vaſt number wind inſtruments, eſpecially for war and the chace; as the *Gawdum*, a trumpet, with which they ſound the charge to battle; the *Buk* or *Buri*, a kind of Clarion, or Cor de chaſſe. The *Shebir*, the *Nefir*, the *Naker*, the *Kerna* or *Kerennay*, are trumpets of different kinds: the laſt was that uſed by *Tamerlane*; the ſound of which is deſcribed as uncommonly dreadful; and ſo loud as to be heard at the diſtance of ſeveral miles. The *Nei*, the *Zarna*, the *Keiſabes*, the

Shahen, the *Neidil*, the *Neiſhé*, the *Kawwal*, and the *Sanai*, are all of the hautboy, pipe, or flute ſpecies; though apparently not ſo melodious in general as thoſe of Europe. As the laſt mentioned inſtrument, from the number of holes, ſeems to require ſome art to perform upon it with propriety, I ſhall conclude with a ſhort deſcription of it. It is ſhaped ſomewhat like a hautboy, without keys: it has a braſs mouth-piece and fifteen holes; ſeven in a right line, ranged nearly like thoſe of that inſtrument; three ſmaller ones towards the lower extremity; two on each ſide, and one of a larger dimenſion near the bottom. The *Sanai* is of different ſizes; ſome are of wood, and others of metal: but that which is leaſt offenſive to a ſtranger's ear, has the upper part of wood, and the lower of thin braſs. It has a ſhrill piercing ſound.

THE Perſians appear to have been the moſt muſical of the Eaſtern nations; the Arabians themſelves, who have written many treatiſes on the ſubject, acknowledging, that they had borrowed from them the greateſt part of their knowledge, and many of their terms of art. Father Angelo mentions having ſeen ſeveral beautiful muſical manuſcripts at Iſphahan, ſome of which were brought into Europe, and placed in the library of Louis XIV. by his Oriental interpreter M. Petis Le Croix.—The great men in

the Eaſt have been always fond of muſic. Tho' prohibited by the Mohammedan religion, it in general makes part of every public or private entertainment. Female ſlaves are generally kept to amuſe them, and the ladies of their Harams. Female ſtrolling muſicians are alſo very common; and the Perſian *Khanyageré* ſeems nearly to have reſembled our old Engliſh Minſtrel; as he generally accompanied his Barbut or lute with heroic ſongs.—Their muſicians appear, like old Timotheus, to have known the art of moving the paſſions, and to have generally directed their muſic to the heart. I ſhall mention one inſtance. Alfarabi, who died about the middle of the tenth century, was a philoſopher of uncommon genius; and, amongſt other accompliſhments, he excelled in muſic. On his return from the pilgrimage to Mecca, he introduced himſelf, though a ſtranger, at the court of Seifeddoula, Sultan of Syria. Muſicians were accidentally performing, and he joined them. The prince admired him, and, wiſhed to hear ſomething of his own. He pulled a compoſition from his pocket, and diſtributing the parts amongſt the band, the firſt movement threw the prince and his courtiers into violent and inceſſant laughter; the next melted all into tears; and the laſt lulled even the performers aſleep.

A VARIETY of cuſtoms, we may here obſerve, prevailed amongſt the independent tribes of Pa-

gan Arabians and Tartars, which were either abolished or modified, when they became united under princes of ability and power. One of these was the destructive system of Private War. In every state where the arm of the civil magistrate has been too feeble to check or chastise the crimes of men, private revenge seems naturally to have usurped the place of legal punishment. We find it in full vigour in the middle ages, and universally adopted in every European state. And so forcible is the prejudice of ancient habit, that even where sovereigns gained strength sufficient, to substitute the laws of reason for the practices of barbarity, they found it not prudent to overturn at once this pernicious offspring of uncultivated minds: but, by loading it with expensive compositions, they endeavoured to make its ravages less hurtful to society. Similar but more savage principles appear to have regulated those Eastern nations. If an Arabian had lost a near relation, a wife, or even a slave, he singled out from among the Captives, when victorious, a freeman for each, and sacrificed them in cold blood. This was not considered as barbarous: it was rather a point of honour; which avarice alone appears to have mitigated: the husband, relations, or master of the deceased, being permitted to dispense with their sanguinary vengeance, in consideration of a mulct. We accordingly find, about the birth of Mohammed,

that ten camels were the compenſation for a ſlaughtered man; without any apparent diſtinction between the freeman and the ſlave. Mohammed, powerful as he was, durſt not, any more than the lawgivers of Europe, ſo far oppoſe the general genius of the people, as entirely to aboliſh this brutal cuſtom: but he endeavoured to mitigate or regulate it by ſeveral paſſages in the Alcoran; in which, among other circumſtances, a diſtinction is made of rank and ſex. In after-times, the compoſition of ten camels was found inadequate to check the pevalence of private vengeance: and, in the Sonna, it was accordingly raiſed to a hundred; probably for the ſame reaſons which dictated an encreaſe of the ſanguinary fines among the Lombards and other European nations: becauſe thoſe fines having been originally fixed when the people were poor, they were found too trifling, when, by the extent of their conqueſts, they had become powerful and rich. It does not however appear, that any thing ſimilar to the European *Fredum*, or proportion paid to the public treaſury, ſubſiſted among the Eaſtern nations; the whole of the compenſation being received by the relations or maſter of the ſlaughtered perſon. In the Eaſt, as well as in Europe, the relations of the principals in a quarrel ſeem to have been bound by honour and cuſtom to eſpouſe their party, and to revenge their death; one of the higheſt reproaches, with which

one Arabian could upbraid another, being an accuſation of having left the blood of his friend unrevenged. The ſacred months of the Arabians appear to have been far ſuperior to the *Treuga Dei* or the *Pax Regis* of Europe. Three following months in every year, with another one intermediate, muſt have tended far more effectually to ſoften exaſperated minds, than the interval of three days in a week; which would, in general, only give them a breathing time to prepare for freſh hoſtilities. Thoſe European ordinances were, at the ſame time, too often diſregarded; whilſt in Arabia, they took the heads from their ſpears, and obſerved this great ſalutary law ſo religiouſly, that from the earlieſt periods of record or tradition, they furniſhed but four or five inſtances where it had been infringed; and theſe were ſtamped with the epithet of impiety, and the univerſal execration of the people.*

One circumſtance, however, appears ſtrongly to have diſtinguiſhed the private wars in the Eaſt from thoſe of the Weſt. The manners of Aſia ſeem, in all ages, to have pointed to domeſtic ſlavery: and Mohammed, in Arabia, made that an article of religion, which had anciently been only a cuſtom. The Captives were, in conſequence, with few exceptions, conſtantly reduced to a ſtate of ſervitude; and little diſtinction ſeems, in general, to have been made between a princeſs

and her female ſlave; excepting what ſhe derived from a ſuperiority of perſonal accompliſhments. Thoſe ideas the Arabians retained amidſt their extenſive conqueſts. Many inſtances might be given; I ſhall confine myſelf to two; as they regard the daughters of the two greateſt princes then in the world.—In an action after the ſiege of Damaſcus, in 635, amongſt other priſoners was the daughter of Heraclius, Emperor of Greece, and widow of the Governor of that city. Rafi, the Arabian commander, to whoſe lot ſhe fell, preſented her, without ceremony, as a ſlave, to Jonas, a Grecian, who had embraced the Mohammedan religion; but Jonas, from a principle of honour, returned her, with all her jewels, unranſomed to her father.—When the Arabians conquered Perſia, Shirin banu, the daughter of king Yezdejird, was one of the captives, and was publicly expoſed to ſale in the city of Medina; but the liberal-minded Ali thought differently from his countrymen on this occaſion: he declared, that the offspring of princes ought not to be ſold; and married her immediately to his ſon Hoſſain. This anecdote I met with in the mutilated manuſcript, formerly mentioned, the author of which I have not been able to diſcover. Iſmael Sefi, who mounted the throne of Perſia in the year 1502, derived his deſcent, as obſerved before, (p. xv.) from the Khalif Ali; and as he alſo claimed relationſhip to the ancient

royal family of Perſia, it was probably in conſequence of this marriage. What may ſerve to confirm this anecdote, is a ſtory related of the Khalif Al Walid, and the Imam Zein Alabdin, ſon of Hoſſain, whom he ſuſpected of a deſign upon the Khalifat. "You are unworthy to "reign, ſaid Al Walid, as being the ſon of a "ſlave: your mother was one of the Perſian "captives." The Imam anſwered, "The mo-"ther of Iſmael, the ſon of Abraham, was the "ſlave Hagar; yet Mohammed was deſcended "from her." The Khalif bluſhed, and was ſilent.

THE Tartars, in the circumſtance of private war, reſembled, in many particulars, the old Arabians; in ſome they differed. The whole hiſtory of Abulgazi Khan is filled with the inceſſant wars of the various tribes. The domeſtic ſlavery of the men was, indeed, ſeldom adopted. They either maſſacred them, or ſent them into diſtant exile: but the women were made captives. Abulgazi mentions particularly, when the princes of the tribe of Amunak, about the year 1504, defeated the poſterity of Burga Sultan, one of the deſcendants of Jengiz Khan, that they put to death all the males of that houſe; but their wives and daughters they kept as ſlaves. When they ſpared their priſoners, and either ſet them at liberty, or removed them to another country, they divided them into ſmall troops of ten or twelve; each of which furniſhed one, as a hoſtage for the good

behaviour of the reſt. A ſimilar cuſtom prevailed of old among the Germans.

AMIDST all the vices and dangerous qualities of the Arabians, Perſians, and Tartars, they have been ever diſtinguiſhed for generoſity and hoſpitality. Particular details would be endleſs; they are to be found in almoſt every author who has touched upon the hiſtory of thoſe people. I ſhall only obſerve, in addition to thoſe accounts, that there is hardly a word in the Arabic and Perſian languages which ſignifies *Avarice*, but does not alſo imply *Cowardice*, *baſeneſs*, *ſlavery*, or *villainy*. The Arabians have even a proverb, that no Miſer was ever brave, but the Khalif Abdalla ben Zobair. So high is their idea of the rights of hoſpitality, that if the murderer of their deareſt friends had, even by chance, eaten or drunk under their roof, that alone cancelled every former crime; and they were bound not only to forgive but to protect him. The wretch, who had betrayed the man, whoſe bread he head eaten, was juſtly ſtamped with the deepeſt infamy; a *Bread and Salt Traitor* being one of the moſt opprobrious epithets by which one Aſiatic could expreſs his deteſtation of another.—Their veneration for Salt is indeed extraordinary. A robber having one night broke into the palace of the king of Sejeſtan; and happening, whilſt he was making off with his rich booty, to tread upon a ſtone,

which he conceived to be a jewel that had eſcaped his obſervation in the dark, he picked it up; and, putting it to his mouth, to be ſatisfied of the truth, he found it to be ſalt. This accidental circumſtance operated ſo forcibly, even with this looſe-principled man, that he, then conſidered his robbery as a violation of the rights of hoſpitality; and retired immediately home without his plunder. This famous robber became afterwards king of Sejeſtan, and founder of the dynaſty of the Soffarides. — A cuſtom ſubſiſts to this day in India, among the Gentoos, of taſting Salt, together with other ceremonies, when dividing property among partners, or the heirs of a perſon deceaſed.[z]

Amongst other laws and uſages, ſimilar to thoſe of the Northern nations, we find, that the trial by Ordeal was anciently known in Perſia; and it originated perhaps from their ſuperſtitious veneration for Fire. After exalting that element to the rank of a divinity, we cannot wonder that they ſhould reſort to it, for evidence, in points which could not admit of poſitive proof. In the *Shah namé* we find the deſcription of an illuſtrious trial, by the Ordeal, above five hundred years before the Chriſtian era. Siavekhſh, ſon of the reigning king Kai Caus, had been educated in Sejeſtan by the great Roſtam. His father, hearing much of his accompliſhments, ſent

for him to court; where Saudabé, his mother-in-law, fell in love with him. She ſoon made a declaration; but, the prince diſcouraging her advances, ſhe flew in a rage to the king, and accuſed him of an attempt upon her honour. The prince proteſted his innocence; but the queen perſiſted, and demanded juſtice. The king knew not how to decide; the nature of the caſe could not admit of proof. He ordered, therefore, a large fire to be kindled, and the parties to paſs through it. The prince, without heſitation, boldly entered it on horſeback, and paſſed unhurt. But Saudabé trembled, and durſt not venture: ſhe fell on her knees, confeſſed the truth, and was pardoned on the generous interceſſion of the man ſhe meant to deſtroy.—The trial by Ordeal, where ſatisfactory evidence cannot be obtained, is ſtill in practice among the Gentoos in Hindoſtan; and is of high antiquity. It is mentioned ſeveral times in the *Code of Gentoo Laws*, as a common mode of proof, under the title of *Putrikeh:* but I have not been able to diſcover the particular ſpecies which they adopt. *

THE adminiſtration of juſtice in Pagan Arabia appears to have been very ſimple; the heads of the tribes being, in general, the umpires of every difference. Solemn oaths uſed to be taken over a fire called *hawlet*; into which, if they ſuſpected a witneſs of perjury, they privately threw

a ſpecies of ſalt; which making a ſudden explo-ſion, terrified him often into a diſcovery of the truth. Over a fire they uſed alſo to make trea-ties and other ſolemn agreements.—After Mo-hammed had eſtabliſhed his prophetic character, cauſes appear to have been determined only by him and his chief companions: and their decrees were ſometimes ſtrikingly deciſive. A Mohammedan being caſt in a ſuit with a Jew before the tri-bunal of the Prophet, appealed to Omar; who happened to be ſtanding at his door when the parties appeared. After liſtening to the merits with great compoſure, he bid them wait a little, and he would ſoon ſettle the whole affair. He then went into his houſe, and returning in-ſtantly with a ſword, ſtruck off the Mohamme-dan's head: "Thus, ſays he, ought all to be "puniſhed, who acquieſce not in the ſentence "of the prophet of God."[k]

I FOUND a deciſion of Ali, in the imperfect manuſcript formerly mentioned, which ſeems in-genious, and ſhows, at the ſame time, ſome-thing of the manners of the people in thoſe times. Two Arabians ſat down to dinner: one had five loaves, the other three. A ſtranger paſſing by, deſired permiſſion to eat with them; which they agreed to. The ſtranger dined, laid down eight pieces of money, and departed. The proprietor of the five loaves took up five pieces, and left

three for the other; who objected, and inſiſted for one half. The cauſe came before Ali, who gave the following judgment: "Let the owner "of the five loaves have ſeven pieces of money, "and the owner of the three loaves, one: for if "we divide the eight loaves by three, they "make twenty-four parts; of which he who "laid down five loaves, had fifteen; whilſt he "who laid down three, had only nine: as all "fared alike, and eight ſhares was each man's "proportion, the ſtranger ate ſeven parts of the "firſt man's property, and only one belonging "to the other: the money, in juſtice, muſt be "divided accordingly."—In after-times, in the various Mohammedan ſtates, the Law appears however to have been ſtrangely perverted; and the ſatiriſts are, in conſequence, uncommonly ſevere. "Formerly, ſays a poet, the judges were "naked ſwords, and the guilty only trembled; "now they are empty ſheaths, and gorge them-"ſelves with the plunder of their ſuitors.—Are "you indigent, ſays another; and have you the "misfortune to be at law with the rich: with-"draw your ſuit; go to your powerful oppreſſor, "and humble yourſelf in the duſt: there you "may perhaps meet with juſtice and mercy: "with the Cadhi you can have none." And in fact no cenſure appears ever to have been more juſtly grounded; for in the Eaſtern languages, there are not only words ſignifying Bribes to

Judges; but others, which denote Men whoſe public and profeſſed employment was, The corrupting of magiſtrates, to procure deciſions contrary to equity and law. We may form indeed a judgment of the general adminiſtration, or rather perverſion, of juſtice, under ſome of the Khalifs, from an appointment of Moctader; who, about the beginning of the tenth century, promoted a young damſel, named Yemáka, to be preſident of the *Diwanu'l mezálim*, one of the principal tribunals of the empire; which took cognizance of the tyranny and oppreſſion of governors and other great men. [b]

The following curious anecdote is told, in the Negariſtan, of a famous lawyer of Baghdad, called Abu Joſeph. It marks ſeveral peculiarities in the Mohammedan law, and diſplays ſome caſuiſtical ingenuity in adapting them to the views of his clients. The Khalif Haron Arraſhid had taken a fancy for a female ſlave belonging to his brother Ibrahim. He offered to purchaſe her; but Ibrahim, though willing to oblige his ſovereign, had ſworn, that he would neither ſell nor give her away. As all parties wiſhed to remove this difficulty, Abu Joſeph was conſulted; who adviſed Ibrahim to give his brother one half of the ſlave, and to ſell him the other. Happy to be relieved from this embarraſſment, the Khalif ordered 30,000 dinars for the moiety of the ſlave; which Ibrahim, as a mark of his acknow-

ledgement, immediately preſented to the lawyer. But a ſecond difficulty now aroſe. The Moſlem law prohibits all commerce between a man and the wife or concubine of his brother, till ſhe has been re-married and divorced by a third perſon. Abu Joſeph adviſed the Khalif to marry her to one of his ſlaves; who, for a proper conſideration, would be eaſily induced to repudiate her on the ſpot. The ceremony was inſtantly performed: but the ſlave, falling in love with his handſome ſpouſe, could not be prevailed upon to conſent to a ſeparation. Here was a ſtrange and unexpected dilemma; for, all deſpotic as the Khalif was, he durſt not compel him. But Abu Joſeph ſoon diſcovered an expedient. He deſired the Khalif to make a preſent to the lady of her new huſband, which virtually diſſolved the marriage; as no woman, by the Mohammedan law, can be the wife of her own ſlave. Overjoyed that the Gordian knot was thus ſo ingeniouſly unlooſed, the Khalif gave him 10,000 dinars; and the fair ſlave receiving a conſiderable preſent from her royal lover, preſented him with 10,000 more: ſo that Abu Joſeph, in a few hours, found his fees amount to 50,000 dinars, or nearly 25,000 l. [e]

To thoſe ſtrictures many might be added: but I am already led too far; and time obliges me to conclude. The ſubjects touched upon, in

this Diſſertation, are various; and ſome of them may be diſcovered, perhaps, to have been too ſlightly conſidered. I have differed freely from very high authorities; but, ſenſible how much eaſier it is to point out errors than to avoid them, I ſubmit myſelf as freely to the deciſion of every intelligent reader. Be it delivered with the temper of the gentleman and the ſcholar, I ſhall be proud of every ingenious criticiſm; and endeavour to improve by a diſcovery of my faults. I am not attached to a ſingle idea that may be found inconſiſtent with truth or propriety; and ſhould, with far leſs pain, ſee the moſt favourite theory fall before a judicious inveſtigation, than be juſtly cenſured for a failure in candour or politeneſs.

PROOFS

AND

ILLUSTRATIONS.

AMONGST other proofs which I propoſe to offer in the courſe of this diſquiſition, one appears to me to be of high authority; I mean radical words in the Eaſtern tongues, expreſſive of peculiar habits, or inventions; the exiſtence of the terms being poſitive evidence of the pre-exiſtence of the objects which they deſcribe. In this mode of proof I ſhall advance no words which appear to have been adopted from the Grecian or other foreign languages; as theſe could demonſtrate no originality: and I ſhall avoid all circumlocutory deſcription, as that can prove no antiquity. Whatever is expreſſed by a number of words, we ſhall, for the moſt part find, is neither perfectly nor generally known: it is only when the idea has become familiar, that the ſuperfluity of phraſe is dropt, and the principal word becomes ſufficient to make the whole compleatly underſtood.

PAGE 4.] [c] St. Ephraim and St. Baſil inſiſt ſtrongly, that the Aramean or Meſopotamian dialect of the Syriac, was that in which God delivered his commands to Adam; the Maronites, or Eaſtern Chriſtians, contend for the Chaldaic; James Biſhop of Roha, Bochart, and others, give the precedence to the Hebrew; Eutychius ſupports the Greek; Mr. Webb the Chineſe; Goropius Becanus and Pezron are warm for the Teutonic; whilſt Gregory Nyſſaeus declares his anta-

goniſt Eunomius an impious heretic, for ſuppoſing Man to have received any language whatever from God. See alſo D'Herbelot Bibliotheque Orientale, p. 514. Sharpe on the Origin of Languages, p. 2. 6. &c.

The learned Bochart has given us a liſt of about twenty languages, ſuppoſed to have been in uſe in very early ages; and has arranged them, with regard to antiquity, in the following order: The Hebrew, the Chaldaic or Syriac, the Arabic, Phœnician, Egyptian, the Azotian or Philiſtine, the Perſian Parthian, Median, Elamite, Cappadocian, Pontic, Aſiatic, Phrygian, Pamphilian, Libyan, Cretan, and Lycoanic, together with the Greek and Latin; all of which (the three firſt, the Perſian, and two laſt excepted) were, probably, only dialects of the principal tongues. See Bochart Phaleg, p. 57. &c.

PAGE 5. (d) See Preface to Arabic Lexicon of Golius, p. 1. Sale's Preliminary Diſcourſe to his tranſlation of the Alcoran, p. 33. et ſeq.

(b) D'Herbelot, p. 513 and 514. Sale's Preliminary Diſcourſe, p. 37, &c. The ſeven principal Moallakat Poems are in Pocock's Collection in the Bodleian Library of Oxford, N° 164. And in another volume, N° 174. are above forty more, which had been alſo honoured by being hung up in the Kaaba.

PAGE 8. (f) Pocock, in his preface to the *Carmen Tograi*, mentions a circumſtance which may give ſome idea of the pains which the Arabians have taken with their language. A king having ſent to a grammarian for the books in his poſſeſſion relative to that tongue, he deſired the meſſenger to inform the monarch, that, if he wiſhed to have them, he muſt ſend ſixty camels to carry the dictionaries alone.

(g) Sale's Preliminary Diſcourſe, p. 34. D'Herbelot 87. 589. and 705. Tarikhu'l'moſlemin, i. e. Hiſtoria Saracenica Thomæ Erpenii, p. 193. &c. Preface to Carmen Tograi by Pocock. Arabic Grammar by the author of this Dictionary, p. 4.

(h) By Pliny, Zoroaſter is called a Proconneſian; by Suidas, an Aſſyrian and a Medo-Perſian; by others, he is ſtiled a

Pamphylian, an Armenian, a Bactrian, an Indian, and a Chineſe. His era is ſtill more wide of poſſibility than his birth-place: Pliny (l. 30. c. 1.) places him thouſands of years before Moſes: Hermodorus Platonicus, Hermippus, and Plutarch, 5000 years before the ſiege of Troy: Suidas, only 500 years before that period: Eudoxas, 6000 years before the death of Plato (which happened about 350 B. C.): Xanthus Lydius, 600 years before Darius Hyſtaſpes: Juſtin, 1300 years before Sardanapalus: whilſt others fix him in the days of Ninus and Semiramis, who ſeem to be equally undefined with himſelf. Some Eaſtern writers place Zerduſht 1300 years after the flood: ſome make him the diſciple of Elija or Eliſha, others of Ozair, Ezra, or Eſdras: Some conſider him as Abraham: others as the uſurper Zohak: and M. D'Herbelot, (from the name *Mikhouſh*, which occurs in the *Tarikh Montekheb*), conceives him, by a ſtretch of fancy, to have been Smerdus Magus. But the greater number make him cotemporary with Kiſhtaſb, king of Perſia; and, conſequently, ſuppoſe him to have lived about 500 years before the Chriſtian era. See alſo D'Herbelot, p. 932. Hyde Religio Vet. Perſ. 312. 423. 443. et paſſim. Bryant's Mythology, Vol. II. p. 106. Mr. Jones's Hiſtory of the Perſian Language, ſubjoined to his Life of Nadir Shah, p. 157. Chardin. Tom. V. chap. iii.

PAGE 14. [1] The Arabic words *Dounia* the world; *Min din* from religion; *Zeman* time; *Sanat* a year; *Molk* a king; *Ganm* cattle; *Lelia* night; *Ab* a father; *Am* a mother; *Zamam* compleated; and a variety more occur repeatedly in different parts of M. Anquetil's Zend Aveſta. The following and ſimilar words could hardly ever have been articulated by a Perſian: *Rethvanmtché*, *Khſchetreiao*, *Iaerienmtché*, *Thvoreſchtara*, *Veretreghnhetché*. For the ſatisfaction, of thoſe who are converſant with the modern Perſian, I ſhall here inſert the beginning of the *Vendidad Sadé*, with the Latin tranſlation which M. Anquetil has annexed; and leave them to determine whether, (one or two modern words excepted) there ſubſiſts the leaſt affinity between them.

Pe nanmé Iezdann: Pavan ſchaméh dadar Anhouma: freſtoié ſetéôném ſetéômé eſchem vôhou ſé fréoûérâné mezdéïeſnô Zeréthoſchtreſch vidéeoûo Ehoré dekéeſcho dâtâé hedé dâtâé vîdéeoûâé Zeréthoſchtrâé eſchéoné eſchéhé rethvé ieſnâétché vehmaetché kheſchnéothrâétché freſeſtéïéetché rethvanm éïérenanmtché aſnïenanmtché mâhïénanmtché iaerïenanmtché ferédénanmtché i. v. kh. f. djé khoſchnoumen betha hoêté parié Sreoſchéhé eſchïéhé tokméhé tenomanthréhé dreſchîdreſch.

In nomine Dei. in nomine juſti judicis Ormuſd. effusè precor animam, effusè precor. puro abundantia ʒ ire facio ϖ̃ Ormuſd cultor Zoroaſtrianus cui adverſatur Dew ϖ̃ Ormuſd reſponſum, dato huic dad vendi Zoroaſtri puro ſancto magno izeſchné (ago) néaeſch (ago) placere cupio, vota facio. temporibus diebus, ϖ̃ı̈ gahan, menſibus, ϖ̃ı̈ς gahanbar, annis i. n. p. v. quodcumque khoſchnoumenſedens ſit lege. ϖ̃ Seroſch puro valido corpori obedienti gloria (ϖ̃ Ormuſd fulgenti). Zend Aveſta Vol. I. part. ii. p. 77.

The Perſian, in point of regularity, is perhaps not to be excelled by any language in the world. As one general rule, the third perſon of the preſent tenſe ends in د, the only exceptions, which I can at preſent recollect, being است *eſt* and هست *heſt*, He is. In the Zend, on the contrary, the terminations of this perſon are irregular to the laſt degree. I ſhall mention a few examples. *Aſchti*, *Enghem*, *Eoûed*, *Heeté*, *Beouad*, Il eſt. *Eenetôed*, *Eenetôeſch*, *Apeoueteeé*, Il connoit. *Djemad*, *Gueteen*, Il vient. *Djemeeté* Il arrive. *Djeto*, *Ghnad* Il frappe. *Snes* Il frappe; il brule. *Veiozoſchtao* Il fait. *Eſchto* Il s'applique. *Reſo* Il arrange. *Guethad* Il faute. *Moſtemeſcho* Il meurt.—In which few words, excluſive of the want of ſimilarity in the penults and antepenults, there are no leſs than eight variations in the final letters. Were it of conſequence, many more could be brought.

[k] *Ormuzd* (Omnipotence) and *Zoroaſter* are introduced in dialogue. The lawgiver wiſhes to know how a man ſhould get rid of a demon called *Daroudj Neſoſch*, ſuppoſing him, in the ſhape of a fly, to have taken poſſeſſion of the crown of his

head; *Ormuzd* directs him to waſh the part, which would drive the fiend between the eye-brows; from thence he is to be forced, by another ablution, to the back of the head; from that to the ear, then to the noſe, the mouth, the chin; till at length, fighting every inch of ground, the poor devil is ſucceſſively driven over every part of the body, till we find him ſtationed on the left foot; when Zoroaſter thus proceeds in his catechiſm; (what is between hooks being M. Anquetil's explanatory interpolations, and not in the original).

" Lorſque l'eau a atteint le deſſus du pied gauche où ſe retire " le Daroudj Neſoſch? Ormuſd reſpondit: (le Daroudj Ne- " ſoſch) ſous la forme d'une mouche ſe place deſſous le pied; " il faut le lever, laiſſant les doigts poſer à terre, et laver ainſi " le deſſous du pied droit. Lorſque l'on a lavé le deſſous du " pied droit, le Daroudj Neſoſch ſe retiré ſous le pied gauche. " Lorſque l'on a lavé le deſſous du pied gauche le Daroudj " Neſoſch ſous la forme d'une mouche, ſe place deſſous les " doigts. Laiſſant donc (poſer à terre) le deſſous du pied, on " leve les doigts, et on lave ceux (du pied) droit. Lorſque " l'on a lavé les doigts du pied droit, le Daroudj Neſoſch ſe re- " tire ſous ceux (du pied) gauche; et lorſqu'on a lavé les doigts " du pied gauche, le Daroudj Neſoſch eſt renverſé (vaincu et " s'en retourne) du côté du Nord, lui qui, ſous la forme d'une " mouche, ſe place ſur (l'homme impur) et le frappe comme " le Djodje (chien) des deſerts, detruit les productions des " Dews et leurs demeurs," &c.

When the water has reached the top of the left foot, where does the Daroudj Neſoſch retire? Ormuſd replied: (The Daroudj Neſoſch) under the form of a fly, places himſelf under the foot; it muſt be raiſed, letting the toes reſt on the ground, and thus waſh the under part of the right foot. When the under part of the right foot is waſhed, the Daroudj Neſoſch retires under the left foot. When the under part of the left foot is waſhed, the Daroudj Neſoſch, in the form of a fly, places himſelf under the toes. Allowing the ſole of the foot (to reſt upon the ground) the toes muſt be raiſed, and thoſe of the right

(foot) waſhed. When the toes of the right foot are waſhed, the Daroudj Neſoſch retires under thoſe of the left (foot); and when the toes of the left foot are waſhed, the Daroudj Neſoſch is overthrown (conquered, and returns) towards the north, he who under the ſhape of a fly places himſelf upon (the impure man) and ſtrikes him like the *Djodje* (dog) of the deſert, deſtroys the productions of the Dews and their dwellings, &c. Zend Aveſta par M. Anquetil du Perron, Vol. I. part. ii. p. 341. —— Can human credulity ſuppoſe this to be the compoſition of Zordaſter, or of any man who had pretenſions to common ſenſe?

[l] In the preface to the *Farhang Jehanguiri* we are informed, that it was not reckoned elegant in the Deri to uſe ſyncopes; the following or ſimilar words being never admitted, as گو (ſpeak thou), رو (go thou), فزودن (to increaſe), &c. they being always written بگو, برو and افزودن. The ſoftneſs of this language, in the opinion of the Aſiatics, may be learnt from a popular ſaying, reported by *Ebn Fekreddin Anju*, author of the above Dictionary; "That the *Deri* and the *Arabic* "idioms were the languages of heaven: God communicating "to the angels his milder mandates in the delicate accents of "the firſt; whilſt his ſtern commands were delivered in the "rapid utterance of the other."

Bahaman or Ardeſhir Dirazdeſt is generally ſuppoſed to be Artaxerxes Macrocheir or Longimanus. Ardeſhir Dirazdeſt implies The ſtrong lion with the long hands; an epithet ſuppoſed to have been given him on account of the greatneſs of his power and the extent of his empire. Bahàram was contemporary with Theodoſius II. emperor of Greece, and is known in Europe by the name of *Varanes* or *Vararanes*.

PAGE 17. [m] Ardeſhir Babegan having entertained ſome doubts relative to the national religion, ordered the chief prieſts of the Magi to attend, in order to have them explained; when the king, on propoſing his doubts, delivered himſelf as follows:

نمایند ان بمن تا شك زكیهان
كنم دور و هادیرم دین یزدان
همي خواهم كي زان برهان نمایند
حقیقت بر همه كیهان نمایند

Numayend an bemen ta ſhek zegeihan
Kunem dur wa hadirem din yezdan
Hemi khahem ki zan burhan numayend
Hekiket ber hemé geihan numayend.

Let them ſhow it to me, that doubt from the world
I may drive far off, and embrace the religion of God.
I wiſh that by this deciſion they would ſhow
The truth; to all the world ſhow it.

N. B. هادیرم in the ſecond line is either an old word, now obſolete, or an error; if the laſt, it may be corrected by ſubſtituting پذیرم or كیرم, or ſome ſuch ſynonymous word, See Hyde's Religio Veterum Perſarum, p. 18. It may be proper to obſerve, that, in the Old Perſian mode of writing, every vowel has a diſtinct character: to write in that manner, the above would run as follows;

نومایند ان بامان تا شاك زیكایهان
كونام دور وا هادیرام دین یازدان
هامیي خاواهام كي زان بورهان نومایند
هاقیقات بار هامه كایهان نومایند

All the other paſſages ſcattered through the *Religio*, as *Old Perſian*, are, like the above, ſimply the modern language in ancient characters.

[a] It is aſtoniſhing to conſider the numbers of miſtakes into which, in the various lines of literature, the beſt of our European authors are led, by their inattention to the languages and writings of the Eaſt. *Mariana*, the chief hiſtorian of Spain, when introducing the Arabian conqueſt of that country, with an account of the Mohammedan religion, ſays, "Fundador de "aquella malvada ſuperſticion fue Mahoma Arabe de nacion:

" el qual por la mucha proſperidad que tuvo en las guerras, y " por deſcuydo del emperador Heraclio, ſe llamò y coronò rey " de ſu nacion, en Damaſco, nobiliſſima ciudad de la Syria, " &c." Vid. tomo primero, p. 311. " The founder of this " accurſed ſuperſtition was Mahomet, an Arabian by birth; " who, in conſequence of his great ſucceſs in war, and the " negligence of the emperor Heraclius, declared himſelf king " of his nation, and was crowned in Damaſcus, the moſt noble " city of Syria." — In an event of ſome importance to the hiſtory of Spain, a Spaniſh hiſtorian ſhould have been better informed: but Mohammed never aſſumed the dignity of king, and never was at Damaſcus, nor out of Arabia from the period of his appearance in his prophetic character, excepting in the ninth year of the Hejra (A. D. 630.) when he advanced no farther than Tabuc, half way between Medina and Damaſcus, and returned after a reſidence of only three weeks.—Dr. Hyde erroneouſly places the Perſian conqueſt under the reign of Othman, A. D. 646. See Religio Vet. Perſ. p. 23. See alſo Dictionary جلم

[o] The Parſis of Surat, in their *Ravaats*, or collections of traditions, have doomed Alexander to the infernal regions; not for ravaging the country of their anceſtors, but for having committed to the flames the *Noſks* or ſections of the *Zend aveſta*.

[p] Arrian de exped. lib. iii. and vii. Pliny lib. xxviii. cap. 2. For the form of invocation, See Macrobius, in the Secret things of Sammonicus Serenus.

P. 21. [q] See Alcoran chap. ix.—The number of manuſcripts ſuppoſed to have been burnt, exceeded 500,000. They were diſtributed as fuel to the keepers of 4000 public baths. Some however are ſuppoſed to have been privately ſaved.

[r] See Hyde's Religio Vet. Perſ. p. 458. Porta xiv. [illegible] Sadder —Anquetil de Perron, Vol. I. P. 2. p. 401. Vol. II. 117, 118.

The pretended Latin original of Milton's Paradiſe Loſt: and the Hiſtory of Formoſa by the Jew *Pſalmanazar*, amongſt other literary forgeries, are well known. Pſalmanazar invent-

ed even a language, ſufficiently original, copious, and regular, to impoſe upon men of very extenſive learning.

[s] See Dictionary بغداد

P. 24. [t] The Khalif Al Tai revived in favour of *Azadud-dowla* the title of شاهنشاه *Shahinſhah*, which was borne by the ancient kings of Perſia. See Erpenius's edition of *Tarihk ul moſlemin*, or Hiſtoria Saracenica, p. 237.—See alſo Dictionary under امير *emir*.

[u] See Dictionary شاه نامه *Shah namé*. Father Angelo, author of the *Gazophylacium Linguæ Perſarum*, who went a miſſionary to the Eaſt in 1663, ſays, (p. 199) that the language of the *Shah namé* is conſidered, in Perſia, as the idiom of their ancient kings and heroes; and that it is ſtill ſpoken in the province of Shirvan, near the Caſpian Sea, by a people who live in tents. This, if authentic, furniſhes another ſtrong argument, that all the difference between the Ancient and Modern dialects, conſiſts entirely in a diverſity of character, and in the preſent intermixture of the Arabic.

[w] The Eaſtern princes ſeem to have carried their attachment to men of genius to a very ſingular exceſs: impriſoning them even when they ſuſpected them of an intention to retire. If they happened to eſcape, an embaſſy with preſents and apologies ſometimes followed the men of learning; and peremptory demands were often made, where gentler methods had not the deſired effect: a demand however ſeldom complied with, if the power of the ſovereigns with whom they had taken refuge, bore any proportion to that of their competitors. I ſhall mention two examples. *Khakani*, a celebrated Perſian poet of the twelfth century, was a great favourite with the Sultan of Shirvan; but becoming at laſt diſguſted with the world, he deſired leave to retire into the religious order of the Derviſhes. The Sultan refuſing him permiſſion, he fled; but was purſued, brought back, and impriſoned for ſeveral months. Here he compoſed one of his fineſt elegies: but he was at length ſet at liberty; and ſoon after obtained leave to put his deſign in execution.—Mahmoud, Sultan of Ghezna, having invited ſome men of

genius from the court of his ſon-in-law, the king of Kharezmé, the celebrated *Avicenna*, who was of the number, refuſed to go; and retired to the capital of the Sultan of Jorjan.—Mahmoud ordered immediately a number of portraits of this great phyſician to be copied; and ſent them all around, in order to diſcover his retreat. The fame of his cures had, in the mean time, reached the Sultan of Jorjan; who ſent for him to viſit a favourite nephew, whoſe malady had perplexed the faculty. Avicenna ſuppoſed it to be concealed love: and, in the idea that the fair object might be one of the ladies of the king's Haram, he deſired the chamberlain to deſcribe the curioſities of the palace, whilſt he felt the prince's pulſe. On the mention of a particular apartment, he perceived an uncommon emotion in his patient; but the naming of the lady, who lived in it, entirely removed his doubts. The ſequel is a perfect counterpart of the famous ſtory of Antiochus and Stratonice: the prince was made happy. The king conceiving a great deſire to ſee a phyſician of ſuch penetrating genius, ſent for him; and diſcovered him, the moment he appeared, by one of the portraits which he had received from Sultan Mahmoud. But no menaces could induce the king of Jorjan to deliver him up. He rewarded him, on the contrary, with riches and honours; and protected him, as long as he chuſed to continue at his court, againſt the all-powerful reſentment of that formidable monarch.

[x] D'Herbelot Bibliotheque Orientale, p. 105, 812, 983. See alſo the Negariſtan.

[y] Amongſt many inſtances of Tamerlane's attention to the encouragement of literature, he preſented Firuzbadi, author of an Arabic Dictionary, with 5000 pieces of gold, as a reward for his induſtry and learning. See Dict. قاموس *kamus*.

[z] Many valuable works, of the compoſition of the laſt centuries, may nevertheleſs be ſcattered over the Eaſt; which ingenious and learned travellers may in time diſcover.

P. 30. [a] *Mahmoud*, Sultan of *Ghezna*, invaded Hindoſtan twelve times: the firſt was in the year 1000. The *Ghaurid* dynaſty commenced in 1157; and gave way to the *Patans* about

the beginning of the thirteenth century. *Baber*, the great grandſon of Tamerlane, after four invaſions, defeated *Ibrahim Lodi*, the laſt emperor of this race, and mounted the throne in the year 1525. The preſent Great Mogul is his lineal deſcendant.—With regard to the prevalence of the Arabic and Perſian in the Hindoſtan or Moors, any perſon converſant with thoſe languages may be convinced, by running his eye over the vocabularies of the vulgar dialect, which have been publiſhed by Meſſrs. Hadley and Ferguſon. In the Nagree and Bengal, nothing has indeed hitherto appeared; my opinion, in reſpect to them, is founded, therefore, upon the number of words which I have occaſionally heard mentioned, as belonging to theſe idioms, which were, in fact, Arabic. I ſhall confine myſelf to one ſtrong example. In the trial of the *Maharajah Nuncomar* for forgery, before the ſupreme court of judicature at Bengal, one of the interpreters, whoſe practical knowledge of the Perſian and Hindoſtan languages appears to be uncommonly extenſive, being aſked by the court, what word the witneſs, then examined, made uſe of to expreſs *Bond*; he anſwers, "*Temaſook*, which is a Perſian word; it is *Khut* in the Nagree "language." But neither تمسك *temaſook* nor خط *khut* are of Perſian or Nagree original, being both adopted from the Arabic. [N. B. In the printed trial *Immaſook* is the word uſed, which is an error.] It may alſo be obſerved, that many of the witneſſes who are examined in the Moors, in the Nagree, and in the Bengal dialects, uſe a variety of Arabic words; as سکہ دوات *ſicca dewat* A ſilver ink ſtandiſh; جواب سوال *jawab ſawal* Queſtion and anſwer, or converſation, (ſee Trial p. 53, 54.) with many other words which occur in different parts of the trial.—For the manner in which the Arabic and Perſian are incorporated in the Malay, See *Maleiſché Spraakunſt* (a Dutch Grammar of that dialect) by George Henrik Werndly. — The language of the Turks, it may be here obſerved, is called مولع *muwella*, which literally implies a horſe, a bull, or other animal, of different colours; their dialect being a mixture

of Turkiſh, Arabic, and Perſian. This name, for the ſame reaſon, ſeems to be alſo applicable to the languages of India.—— Amongſt other Arabic and Perſian words, which I find technically uſed in the Code of Gentoo Laws, are (p. 41, 44, 53, &c.) ايام شادي *ayami ſhadee* Days of marriage. ايام is the plural of the Arabic يوم *yum* A day; and شادي *ſhadi* is a Perſian word ſignifying Gladneſs. *Fakeer* A religious mendicant (p. 40. &c.) is derived from the Arabic root فقر Poverty, &c. *Haram* A ſeraglio, (p. 79.) comes from the root حرم Forbidden, unlawful, &c. *Vakeel* (p. 105.) An agent, adminiſtrator, &c. is from the root وكل Committing to another the management of one's affairs. There are many more, as *Muſnud*, *reyots*, *Ihtimandar*, *Shebbi tareekee*, &c. but it is unneceſſary to ſwell this note with a multitude of examples. Theſe furniſh a ſufficient ground for enquiry; which, I am perſuaded, the ingenious Mr. Halhead, to whom we are indebted for the Engliſh tranſlation of this Code, will be able fully to inveſtigate, together with many points of more importance; as we are with pleaſure informed, (pref. xxxvii.) that he had been happy enough to become acquainted with a Bramin of extenſive knowledge, who had undertaken to teach him the Shanſcrit language.

[b c] Though I have taken the liberty of pointing out what I conceive to be miſtakes in ſome very eminent men; yet I ſhould be very uncandid, if I did not acknowledge, that I have, at the ſame time, derived from them much information; and from none more than Mr. Bryant's Mythology; D'Herbelot's Bibliotheque Orientale; and Dr. Hyde's Religio Veterum Perſarum. I have often taken the benefit of the reſearches and opinions of thoſe and other learned men: and make this general acknowledgment, where, through haſte or inadvertency, I may have omitted to mention my authorities.

P. 33. [d] Bryant's Mythology, Vol. I. p. 130, 145, &c.

[e f g] See this Diſſertation, p. xiv, &c.

[h i k] See this Diſſert, p. vi, xvii, &c. [l] See Dict. اعجم

P. 42. [m] See Sir Iſaac Newton's Chronology, p. 52. et paſſim. Alſo Preface to Hiſt. of Nadir Shah, by W. Jones, Eſq.

Page 44.] [n] *Kings of Perſia according to the Greeks.*

Cyaxares, the ſon of Aſtyages, ante Chr. 610.	Artaxerxes Longimanus.
Darius the Mede.	Xerxes II.
Cyrus.	Sogdianus.
Cambyſes.	Darius the Baſtard.
Smerdis Magus.	Artaxerxes Mnemon.
Darius, the ſon of Hyſtaſpes.	Artaxerxes Ochus.
Xerxes.	Arſes or Arogus.
Artabanus.	Darius Codomannus.
	Alexander, ante Chr. 330.

The above liſt I have given, as the moſt authentic, from Sir Iſaac Newton; Herodotus, Xenophon, Pauſanias, Juſtin, and other hiſtorians, differing ſo remarkably, eſpecially with regard to the names, eras, and acts of the early kings, that, if it was of the leaſt importance to reconcile them, it would be impoſſible.

Kings of Perſia according to the Perſians.

Kai Kobad, ante Chr. about 600.	Ardeſhir or Bahaman.
Kai Kaus.	Queen Homai.
Kai Khoſrou.	Darab.
Lohoraſb.	Darab II.
Kiſhtaſb.	Eſkander or Alexander, ante Chr. 330.

The כורש *Coreſh* of *Iſaiah*, *Daniel*, &c. will not correſpond with Cyrus, as will be obſerved hereafter.

[o] See Homer Od. Γ v. 69.

P. 51. [p] دارا A *king*. داراب (from دار the participle of داشتن to *have*, *poſſeſs*, &c. and اب *water*); or perhaps دارا داراب *Dara Darab*, *King Darab*; as *Dara* appears rather to have been a general epithet, like *King*, *Sultan*, &c. than the peculiar name of any individual prince. Any argument drawn thence by Sir Iſaac Newton and others, therefore, that the *Perſian* coins called *Darics*, current in Greece and Aſia Minor, were coined by *Darius the Mede*, after the defeat of *Cræſus*; or, according

to ſome, by *Darius the ſon of Hyſtaſpes*, ſeems by no means concluſive; either as to the date of the coinage, or even the exiſtence of thoſe princes: as *Darics* might have been ſtruck by any *Dara* or king of Perſia, as the *Sultanines* might have been coined by any or all of the *Sultans of Egypt*.— همای *Homai* ſignifies A *bird of Paradiſe*, &c. — روشنا *Roſhana*, in Perſian, ſignifies *Splendor*, &c. and is evidently the *Roxana* of the Greeks.

49. M. *D'Herbelot*, from this event, and the word *Beizet*, derives the *Bezant* or *Bezantine* wedge of gold; and not from the town of *Byzantium*, as generally imagined. But this ſeems a conjecture too refined to be juſt. The whole of this ſtory, as far as relates to Philip, it muſt be acknowledged, is to the laſt degree doubtful; being diametrically in oppoſition to the moſt probable and beſt ſupported period of the Hiſtory of Greece. Beſides, had there ever been a tribute of golden eggs impoſed by the Perſians on Philip or any other prince, خایه مرغانه *khaiyé murghané*, or ſome word originally *Perſian*, would have been uſed; and not بیضة *Beizet*, which being *Arabic*, muſt only have been introduced into *Perſian* writings ſubſequent to the *Arabian* conqueſt. Bibliotheque Orient. p. 286 and 318.

P. 54. [r] Many of the ſilver coins of the Aſhcanian kings, commonly called Parthians, bore Greek legends. See Father Eraſmus Froelich in his Elementa Numiſmatica, Tab. xiv. &c. alſo Mr. Foſter on the Parthian epocha, in the Archeologia of the Society of Antiquaries, Vol. III. p. 159. N. B. *Arſakas*, this learned gentleman (p. 164.) interprets *Glory of war*; but he produces no authority; and it does not even appear to be a Perſian word. The name of the founder of this dynaſty is named اشك *Aſhek* by the Aſiatics.

D'Herbelot ſays, (p. 867.) from the authority of Maſſoudi, in a book called Moroujo'l'dhadab, that thoſe old Perſian hiſtorians had been tranſlated into Arabic by an author named Ebn Mocanna.

The celebrated Khondemir obſerves, in the Preface to his Univerſal Hiſtory, "That ſince the age of reaſon and "diſcernment, he had employed his time inceſſantly in the

" reading and reſearch after hiſtory, collecting every thing uſe-
" ful and agreeable from the works of the beſt writers: when
" having been invited, by the Emir Ali Shir, to ſuperintend a
" valuable library, filled particularly with hiſtorians, carefully
" collected at a great expence, he had there reſolved to digeſt
" the labours of his life." This learned and magnificent prince was governor of Khoraſſan about the end of the fifteenth century. His noble library was depoſited in the city of Herat.

P. 58. [t] Naſſer, who is alſo called Al Nodah, brought, among other things, from Perſia, a written romance of the adventures of Roſtam and Aſfendiar. See D'Herbelot, p. 664. See alſo Alcoran, chap. 31. A teller of tales, or reciter of hiſtories, is called in Perſian نيرنج *nireng*.

P. 61. [uw] No people in the world are greater genealogiſts than the Arabians, Perſians, and Tartars. One book of Arabian genealogies alone, called اللبوب *allobub* (i. e. the hearts, or the purity of the nobleſſe), exceeds 100 volumes. See Dict. انساب *anſab*. See alſo افراسياب *afraſiab*, ترك *turk*, and سغي *ſeſi*; and this Diſſertation, p. vi. and xii. See D'Herbelot under the different articles mentioned in the text. See likewiſe Abulgazi Khan's Genealogical Hiſtory of the Tartars, chap. 11.

Mahmud Sebekteghin, Sultan of Ghezna, the moſt powerful prince of the eleventh century, was the ſon of a Turkiſh ſlave. Though a patron of learned men, he ſeems to have been an exception to the general rule; at leaſt I have not diſcovered that he aimed at a ſuperior origin, or conſidered the meanneſs of his birth as any inconveniency in the government of his empire.

[x] A writer called Haji Khalfa has given us a catalogue of Oriental hiſtorians, to the amount of above 1300. Even private noblemen have been ambitious of being known to poſterity; and the memoirs of their houſes have been carefully treaſured with their archives: a practice which, there is reaſon to believe, is ſtill univerſally continued; as we may even obſerve in the diſcuſſions relative to the late diſputes at Madras: where frequent reference is made to various public and private records,

in the poſſeſſion of the great men of Hindoſtan; but particularly to a manuſcript hiſtory of the family of the preſent Nabob of Arcot, compiled by order of his anceſtors when only ſimple Tartar noblemen. See Letter from Mahommed Ali Chan, Nabob of Arcot, to the Court of Directors of the Eaſt India Company, p. 17. 20. &c.

P. 66. [y] Sclerus, a Greek general, who aſſumed the purple during the reign of the emperor Baſilius II. in the tenth century, took refuge at Baghdad, where he had many private conferences with Azaddadowla king of Perſia, and Emiru'l'Omra to the Khalif Al Tay. This prince is alſo repreſented as converſing familiarly with the ambaſſadors of Nicephorus Phocas. And an Arabian merchant, whom he had ſent to Conſtantinople as a private agent, appears to have been ſo excellent a Grecian, that he forged in that tongue, and buried, to be dug up at a proper time, a prophecy of an alliance between the emperor of Greece and his maſter, as king of Perſia. A converſation is much celebrated, both by the Greek and Mohammedan writers, between Sultan Alp Arſlan (Emiru'l'Omra to the Khalif Al Kaiem) and the emperor Diogenes Romanus, whom he defeated and took priſoner in the eleventh century. The Mohammedan prince treated his royal captive with uncommon politeneſs; and ſet him at liberty on the promiſe of about 700,000*l.* of ranſom, an annual tribute to the Khalifat of 140,000*l.* and his daughter in marriage to the Sultan's ſon. As the Vizir Nezam was preſent at this interview between Alp Arſlan and Romanus; the following account of it may be conſidered as more authentic than that of any hiſtorian, European or Aſiatic. "After ſome diſcourſe, the Sultan asked the Emperor of "Greece, what he ſhould do with him." The Emperor re-"plied, "If you are a Butcher, kill me; if a Merchant, ſell "me; and, if a Prince, ſet me at liberty." The Sultan had "compaſſion on him, and treated him with great kindneſs. "Some time after, the army beginning to march back, the "Emperor ſaid to the Sultan, I am here a priſoner; and it is "certain the empire will not be long without a head; for

" doubtleſs ſome other will uſurp the government, and you will " then be put to the trouble of marching back to reduce him. " Now that all the paſſes and ſtrong holds are as yet in the " hands of my dependants; if you ſend me home, I will be " one of your tributaries. The Sultan then returned him in a " royal manner; and he yearly paid the ſtipulated tribute; and " ſent beſides a quantity of the fine cloths of that country as a " preſent." The misfortunes and death of Romanus, it muſt be obſerved, prevented his paying the whole of his ranſom; but Alp Arſlan having afterwards twice defeated the generals of Michael Ducas, who ſucceeded Romanus, the tribute agreed to by Romanus was continued to be paid by the Emperors of Greece for many years. See alſo Tarikhu'l'Moſlemin or Hiſtoria Saracenica, p. 277—See likewiſe Newton's Chronology, p. 375. General Hiſtory by Guthry and Gray, Vol. II. p. 195.

P. 68. [z] See Newton's Chronology, paſſim.

[c] See Mr Bryant's Mythology, Vol. II. p. 97, &c. D'Herbelot, p. 455.

P. 69. [a] See Mr. Bryant's Mythology, Vol. II. p. 478. et ſeq. Dr. Rutherforth's Syſtem of Natural Philoſophy, Vol. II. p. 849. Newton's Chron. p. 84. &c.

Strabo builds for the Argonauts cities in Colchis, Iberia, Armenia, Media, along the coaſt of Sinope on the Euxine; in Crete; in Italy, on the Adriatic, in the Gulph of Poſeidonium, and the Hetrurian iſles; on the Propontis, the Helleſpont, Lemnos, on the Ceraunian mountains of Epirus; beſides other ſtructures, of which he ſpeaks with leſs confidence, on the Celtic coaſt, at Cadiz, and even as far as India. — Archbiſhop Uſher, Biſhop Cumberland, Dr. Jackſon, among other moderns, have conſidered their expedition, as hiſtorical truth.

P. 74. [d] Kings c. xiv. 25, 26. — 2 Chron. c. xii. 2, 3. Newton's Chron. p. 17. et ſeq. and p. 193, 217, &c. Bryant's Mythology, Vol. II. p. 86.

[e] Iſaiah, Ch. xliv. 28. Ch. xlv. 1. &c.—Nehemiah, C. xii. 10, 11. Jeſhua, Joaikim, Eliaſhib, Joaida, Jonathan, Jaddua; who are expreſsly ſaid, in v. 22. to be the prieſts till the reign

of *Darius the Perſian*.—Cyrus being never queſtioned, uncommon difficulties are found in making the eras coincide. *Darius the Perſian*, ſays Sir Iſaac, muſt be *Darius Nothus*; for *Darius Nothus* we ſhould read *Darius Hyſtaſpes*; *Artaxerxes Mnemon* ſhould be *Artaxerxes Longimanus*; and *Simeon Juſtus* ſhould be the high prieſt who met *Alexander*, and not *Jaddua*. See Newton's Chron. p. 358. et ſeq.—By this mode of alteration and ſubſtitution, we may make any thing of any thing.

P. 78. [f] Eaſtern authors ſay, that *Ardeſhir*'s mother was of the tribe of Benjamin, and a deſcendant of Saul; alſo, that one of his favourite wives was of the tribe of Judah, and of the line of Solomon.

P. 84. [g] The firſt was the father of *Darius*, that is, *Achſuerus*, *Aſſuerus*, *Oxyares*, *Axeres*, or *Cy-axeres*, &c. *Newt. Chron.* p. 308.—*Xerxes*, *Achſchiroſch*, *Achſweros*, or *Oxyares*, ſucceeded his father *Darius*, &c. See p. 353.—Joſephus, the Septuagint, and Dr. Hyde, are apparently right with regard to the prince who married *Eſther*; yet notwithſtanding Dr. Hyde's opinion, (Relig. Vet. Perſ. p. 43.) it is not from the names that any analogy can be diſcovered. The king, in the Perſian hiſtorians, ſuppoſed to correſpond with Artaxerxes Longimanus, is *Ardeſhir Dirazdeſt*, or *Bahaman*, ſo often mentioned; but excepting the initials, there is not a correſponding letter in the words; nor any circumſtance in ſound or ſenſe that can juſtify ſuch corruption. *Ardeſhir*, as before obſerved, (p. xix.) was a great friend to the Jews: his favourite wife, according to the Perſians, was of that nation; his era and marriage will agree therefore perfectly well with the Ahaſuerus of Scripture; who muſt, however, as well as the Jewiſh captivity, if this conjecture is found to be rational, be brought down about a century lower than the preſent chronology.

Many words in Perſian are written either with or without the initial *Elif* or *A*; اسکندر *Eſkender* or سکندر *Sekender* Alexander. افریدون *Afridoun* or فریدون *Feridoun*. افشاندن *afſhanden* or فشاندن *fuſhanden* To ſcatter. اگر *eger* or گر *ger*

If. ابر *aber* or بر *ber* Upon. اشکل *aſhkl* or شکل *ſhekel* A fetter, a ſhackle. اشکم *aſhkem* or شکم *ſhekem* The belly, &c. If *Choſru* is written with an initial *A*, it forms *Akhoſru*. In Hebrew *Ahaſuerus* is אחשורוש, which, by the difference of pointing (a mere arbitrary modern innovation, and not in uſe till many centuries after thoſe Sacred Books were written) may be pronounced *Ahaſuerus*, *Achaſuerus*, *Achoſurus*, *Achaſurus*, &c. *as*, *es*, *os*, *us*, or *s*, being only Weſtern terminations added to Eaſtern names; as *Darius* from *Dara*, *Sapores* from *Shapor*, *Hormiſdas* from *Hormozd*, &c. The difference therefore between *Choſru* and *Ahaſuerus* appears ſo ſimple, and ſo much in conformity with the idiom of the language, that it may rather be called a provincial variation than a corruption; there being many words in Scripture, which undeniably mean the ſame place, written with a much greater diſagreement: the ſacred writers, in matters of ſuch trifling import as proper names, appearing always to have followed the general rule, of ſpelling ſuch words after the manner in which the Jews then pronounced them.—The following is given as one example: *Ararat*, the mountain where the ark reſted after the flood, is called, by Jeremiah, *Ararat Minni*; by Amos, *Harmunah*; the Chaldee paraphraſt makes it *Armini*; the Samaritan, *Hararat*; the Vulgate, *Armon*; and the Septuagint, *Remmon*. In other places it is written *Monah*, *Mona*, *Mini*, *Miniyas*, &c.

See *Ezra*, Chap. iv. 5. 6.

P. 86. [h] Many circumſtances in our own times, it may be here obſerved, create no wonder, becauſe they are familiar; but a little attention to them will often ſave us much trouble. What different ſhapes does not the ſame Chriſtian name aſſume in the different nations of Europe? and if we allow ſuch liberties to the ancients, which unqueſtionably they took, we ſhall be no more ſurpriſed at finding the ſame word differently pronounced by a *Hebrew*, a *Perſian*, a *Syrian*, or a *Greek*; than by an *Engliſhman*, a *Frenchman*, a *Spaniard*, or an *Italian*. Could any thing but poſitive information induce an Aſiatic to believe that the following were the ſame names: *John*, *Joannes*, *Jean*,

Juan (pronounced alſo *Huan*), *Ivan*, and *Giovanni* — *James*, *Jacobus*, *Jaques*, *Jago*, and *Giacomo* — *Joſeph* and *Giuſeppé* — *George* and *Jorje* (pronounced alſo *Horhe*) — *William*, *Guilielmus*, *Guillaume*, and *Guillermo* — *Walter*, *Gualterus*, *Gautier*, &c.

[1] See this Diſſertation, p. v. vii. and their notes.

There are many names in Eſther, Ezra, and Nehemiah, which are undoubtedly Perſian; and others which are probably ſo, though under Chaldaic and Hebrew diſguiſe; as *Eſther* from استر *eſter* or ستارا *ſitara* A ſtar; مهمان *mehman* A ſtranger or gueſt; مشاخ *miſhakh* A vine branch; ملزار *melzar* A vineyard. وشتي *vaſhti* A beautiful or excellent woman. — גנזי *ginzi* or *ganzi* (*Eſth.* c. iii. 9.) ſeems to be the Perſian گنجي *gungi* or *gingi* A treaſury; and here the learned Bochart (Phaleg. p. 69.) ſeems to have made a miſtake: for he ſays "Perſæ "hodie dicunt כנזי *ceniz*;" but كنيز *keniz* or *ceniz*, in Perſian, ſignifies A girl; and the word denoting A treaſury, as above obſerved, is exactly the ſame with that in the Bible: the difference of vowels being of no conſequence; and nothing being more common in the Eaſt, even to this hour, than pronouncing many words written with ج *j*, as if ſpelt with ز *z*; as فوجدار *foujdar* or *fouzdar*; گجرات *Gujerat* or *Guzerat*; جنگيز خان *Jengiz Khan* or *Zengiz Khan*.—Indeed almoſt every obſervation which this learned man has made, with regard to the Perſian, evidently ſhews that he did not underſtand it; and there are even ſome circumſtances which render his knowledge of the Arabic queſtionable. "Nehemiæ ii. 8. פרדס (pardus) *para-* "*diſus* creditur eſſe Perſicum." فردوس *fardus* is however an Arabic word, as well as Hebrew: it is likewiſe found in the Greek παραδεισος; but it is foreign to the Perſian.—N. B. The Arabians having no پ *p*, uſe ب *b* or ف *f* inſtead of it.—Bochart's conjectures, with regard to *Paſergada*, (which, without neceſſity, he tranſpoſes to *Paraſgada*, and tranſlates Perſian army) *Chorſakas*, *Shatranj*, &c. p. 69 and 253 are alſo obviouſly wrong.

[k] See New Syſtem of Ancient Mythology, by Mr. Bryant, Vol. I. p. 226. "I am entirely a ſtranger to the Perſic and

"Arabic languages." See Vol. III. p. 34. "In our progreſs "to obtain this knowledge, we muſt have recourſe to the writers "of Greece. *It is in vain to talk about the Arabian or Perſic "literature of modern date*;" &c.

[1] See Preface to Vol. I.

P. 90. [m] Mr. Bryant ſays, Vol. III. p. 582. "It is "ſaid, that in the Shaſter of this people (Gentoos) a like hiſ- "tory is given of the earth being overwhelmed by a deluge, in "which mankind periſhed." How ſhall we reconcile this with the following extract from the Preface to the Code of Gentoo laws, (p. xxxix.) "For then we at once come to "the immediate era of the Flood, which calamity is never "once mentioned in thoſe Shaſters; and which yet we muſt "think infinitely too remarkable to have been even but ſlightly "ſpoken of, much leſs to have been totally omitted, had it even "been known in that part of the world. The Bramins indeed "remove this objection by two aſſertions: one, that all their "Scriptures were written before the time by us allotted to "Noah; the other, that the Deluge really never took place "in Hindoſtan."—See alſo Obſervations on the Apamean Medal, by the Hon. Daines Barrington, in the Archeologia of the Society of Antiquaries, Vol. IV. p. 315.

[n] Bryant's Mythology, Vol. I. Pref. p. vii. and xv.

P. 95. [p] The principal of theſe are, *Aur*, *our*, *or*; *el*; *on*, *aon*, or *eon*; *cham*, *ham*, or *hama*; *ait* or *aith*; *as*, *ees* or *is*; *ſan*, *ſon*, *zan* or *zaan*; *ſem-on*; *arez*; *kur* or *cur*; *bel*, *bal* or *baal*; *aſt*, *aſta*, *eſta* or *heſtia*; *ſhem*, *ſhamen* or *ſhemeſh*; *fer*; *tal*, &c. Bryant's Mythology, Vol. I. from p. 1. to 127. Vol. II. 190. and 535. Vol. III. Pref. p. vii. et paſſim. See alſo Dict. رجوم *rujum*.

P. 98. [q] سايد ,عين الشام ,الاور ,العين and سعيد See alſo Mythology, Vol. I. p. 15 and 16.

See Moallakat Amralkeiſi, diſt. 27.

فقالت يمين الله ما لك حيلة

Fakalat yaminallahi ma lika hilatoun,

And ſhe ſaid, By the right hand of God, you ſhall not be deceived.

El implies likewiſe, *A race, family*, &c. in which ſenſe, as a prefix or an adjunct to the name of the founder, it may denote any people deſcended from one common anceſtor; but without marking any particular mode of worſhip: and we find it accordingly uſed often by hiſtorians, to diſtinguiſh the families of Eaſtern princes; as *Al Othman* The houſe of Othman, *Al Seljuk* The Suljukian dynaſty, *Al Jengiz* The family of Jengiz. — See Dictionary ال — as the Perſians generally add, in pronunciation, a ſhort *i* to the noun which governs the genitive, they may be alſo written in our characters, *Ali Oſman*, &c. N. B. *Othman* is the Arabian, and *Oſman* the Perſian pronunciation of عثمان See alſo Dict. الله

[r] *Aon*, in Arabick, it may be obſerved, ſignifies *aſſiſtance, defender*, &c. *Elaon* might denote, therefore, The *defender*; *Ab-el-aon*, The *Father Defender*; which, whatever may have been the true origin, ſeems a more ſimple and unforced etymology, at leaſt, than the interpretations of *Summus Sol*, and *Pater Deus Sol*, for which no ſolid bottom can apparently be diſcovered. See Dict. عون See Woodward on the Wiſdom of the Egyptians, in the Archeologia of the Society of Antiquaries, Vol. IV. p. 212.

[s] *Hamé*, Mr Bryant ſays, Vol. I. p. 3. on the information of *Gale's Court of the Gentiles*, ſignifies the Sun in Perſic. The authority is ſuſpicious: I have been able to diſcover nothing ſimilar to it in that language; and muſt with-hold my belief. هام *Ham* or هامه *hamé*, ſignifies in Arabic, *inter alia*, A *prince* or *chief of a family*; and in that ſenſe may explain the origin of many names: whilſt حمه *hammé*, implying A *warm bath* or *ſpring*, might naturally give appellations to hot bituminous fountains, without forcing their etymological origin to the Sun, or to the patriarch *Ham*.

A tranſpoſition of radicals is to be found, though it occurs but ſeldom; as مدلوج or دملوج Bracelets; مغروسة or مرغوسة Confuſion, &c.

P. 102. [t] Mythology, Vol. I. p. 18. See alſo Dictionary آية Hebrew אית *ait*; اذر *azer*, and ماه *mah* p. 1570. — The Arabians, &c. pronounce ذ *dh*, *ds*, or *th*; ض and ظ *dh*, *dd*, *dz*, *ds*, *dth*, all which the Perſians found z. See alſo Arabic Gram. p. 9.

[u] Mythology, Vol. I. p. 26. See alſo Dictionary اس *as*, اساس *aſas*, and اسپس *aſis*—عز *az*, عزاز *azaz*, and عزيز *aziz*. See likewiſe اتش *atiſh*, and اد اس *ad-as*.

[w] Mythology, Vol. I. p. 34. Vol. II. p. 122-3. &c. زون *zun* in Arabic, it may not be improper to obſerve, ſignifies an *idol* in general. — See alſo Dictionary اذر *azer*, اذرسان *azerſan* or ادرسان *aderſan* and برذين *terzin*.

P. 107. [x] Mythology, Vol. I. p. 62. and 225. and 226. Vol. II. p. 461. *Heſtia* muſt be from a different root: In Perſian هستي *heſti* ſignifies *A being, ſubſtance, exiſtence, eſſence*; and in this ſenſe may have perhaps been uſed as the name, title, or attribute of a divinity.

Iſtakhar ought properly to be ſpelt استخر, but by the Arabians it is in general written اصطخر; whence Dr. Hyde has conceived the derivation to have been from صخر rocks. See Dict. خر, ايستادن, استادن, استا, ايستا and خور

It may be obſerved, as a general rule, that the Perſians, Arabians, and Indians, writing without the ſhort vowels, and ſeldom in their manuſcripts affixing the vowel points, it is impoſſible to reduce them to any fixed ſtandard: the pronunciation of different kingdoms or diſtricts being, in many reſpects, diſtinct from one another. Where a word is ſpelt therefore in our characters *aſta*, *eſta*, *iſta*, *oſta*, or *uſta*, it makes, in general, no alteration in the ſenſe. Eaſtern nations have indeed not only a variation in pronouncing; but much of the apparent diſcrepance has ariſen from the different powers, which the different nations and individuals of Europe have given to thoſe vowels; and the arbitrary modes which tranſlators and travellers have laid down for expreſſing Oriental words in the cha-

racters of Europe: there being hardly, for example, two gentlemen from India, who, although ſounding the words preciſely in the ſame manner, will not, when expreſſing thoſe ſounds upon paper, differ remarkably in the compaſs of a very few lines.—See Arabic Grammar, p. 5. and Preface to Specimen of Perſian Poetry, p. xiii.

It may be objected to thoſe etymologies, perhaps, that the word is moſt commonly written اصطخر: but, whilſt the authority of the author of the *Farhang Jehangiri*, who ſpells it in the true Perſian manner استخر, appears to be unqueſtionable on this ground; when we conſider, at the ſame time, that the character now in uſe amongſt thoſe Oriental nations, had no exiſtence (as obſerved above, p. iv.) till the tenth century of our era; and that *Iſtachar* was founded perhaps 2000 years before that period; thoſe particular letters, which the Arabians have ſince choſen to expreſs that name, can have no more weight in a diſcuſſion of this nature, than advancing the French manner of writing *Londres*, as an argument that *London* was an error.

See Mythology, Vol. I. p. 65 and 66. Vol. III. Pref. xxviii.

P. 111. ר Hebrew שמש. Arabic شمس The Sun. شام Syria; with the article, الشام or الشامة

D'Herbelot ſays, p. 772. that ſome Eaſtern geographers derive the name *Sham* from a *wart*; becauſe the country is ſtudded over with a number of ſmall hillocks, reſembling thoſe excreſcences on the human face. Black moles on the face have ever been conſidered in the Eaſt as extremely beautiful: and circumſtances full as whimſical have often given names to places.—See alſo Dictionary سوري

See Mythology, Vol. I. p. 6. and 94.——The Oriental adjunct is ستان *ſtan* or ايستان *iſtan*, the participle of استادن, ايستادن, استاندن or ايستاندن To ſtand, reſide, dwell, place, fix, &c. whence مغل ايستان or مغلستان *Mogul-iſtan* (part of Tartary). هندوستان or هندستان *Hindo-ſtan* (India).

فارسستان *Fars-iſtan* (Perſia). خوزستان *Chuz-iſtan* (Suſiana). This laſt country Mr. Bryant, as well as Bochart, ſuppoſes to have been ſo named from *Chus*; but *z* and *s*, as before obſerved, being diſtinct radicals, and never confounded but by error or vulgariſm, it has a very ſuſpicious bottom: whilſt خوز in Perſian ſignifies *a nation*; and is particularly applied to denote the inhabitants of this very diſtrict.

P. 113. [z] *Aur* (Vol. I. p. 13.) ſeems to be the Arabic ار *ar*, *irr*; اري *ari*, *ira*; اوار *uwar* (plur. اور *awr* or *awar*) *Heb.* אור *aur*, which denote, amongſt other ſignifications, Fire, a fire-place, kindling a fire, heat (of the Sun, of fire, of thirſt, &c.) — *Ab* (Myth. Vol. I. p. 2.) is אב in Heb. and اب in Arab. *Father*— *Ad* (p. 23.) Mr. Bryant conceives to be A *chief*, *king*, *lord*; and ſuppoſes, when doubled, that *adad* ſhould imply ſomething ſuperlative, as *A king of kings*; but ſuperlatives are not ſo formed in the Eaſtern dialects; and اد *ad* is perfectly ſynonymous with اداد *adad*; both, in Arabic, implying *Victory*, *ſtrength*, *ſuperior power*, &c. neither is *ada* the feminine of *ad*, ادا or ادي being a different root, ſignifying *aſſiſting*; alſo, *increaſing in ſtrength*, &c. None of thoſe words, at the ſame time, appear to ſignify *one*, according to Macrobius; nor *firſt*, agreeable to Mr. Bryant's conjecture. عد *Ad* and عداد *adad*, from another root, denote *Number* in general: and عدو *adu* (pl. اعدا *ada*) ſignifies *an enemy*: in all which ſenſes we can ſee ſufficient preſumption for the formation of proper names: and for their being figuratively applied to chiefs or conquerors, to friends as well as foes. — Our learned author next objects (p. 25.) to the derivation of *Adam*, *adama*, *adamana*, and other ſimilar names, &c. from the Hebrew אדם, or the Arabic ادم, wiſhing to ſupport the Cuthites, by tracing ſuch places to *Adbam*, which he tranſlates *Lord Ham*: but, whilſt *Ad* does not appear to ſignify a *Lord*; whilſt the veneration paid to *Ham* is by no means proved; and whilſt the texture of the Oriental languages, as above obſerved, (p. xxv.) will not allow the drop-

ping of the medial *h*, we can ſee no ground for departing from the above roots; which not only denote the *Father of mankind*, but *man in general*, *a chief*, *concord*, *ſociety*, &c. which are, unqueſtionably, etymological grounds of ſuperior ſtrength to that which he propoſes. — *Semon*, he ſays, (p. 38.) ſignifies *Cæleſtis Sol*; but it appears to be ſimply the Arabic سما *ſema*, or the Perſian سمان *ſeman* or اسمان *aſuman* Heaven, without any particular reference to the Sun. *Di* or *Dio* a deity (p. 38.) appears to have ſome analogy to the Perſian دیو pronounced *dio*, *diu*, *dew*, or *div*, which implies *a ſupernatural being*, *a demon*, *a genie*, &c.—*Kur* (p. 39.) appears to be the Perſian خر or خور *Khur* The Sun.—*Cohen* or *Kahen*, he ſays, (p. 40.) appear to have been pronounced *Cahen* and *Chan*, and to have ſignified a *Prieſt*, and alſo a *Lord* or *Prince*.—کهن *kuhun* in Perſian and کاهن *kahen* Arab. (pl. کهنة *kehené* or *kehenet* and کهان *kehan*) ſignify *a prieſt*, *ſoothſayer*, *augur*, &c. But the the word which denotes a prince is from a different root, being written خان *Khan*, the name by which the emperors of Tartary and other Eaſtern princes have been generally known. As for *Konah*, the title of Moſes, it differs from both, being the Hebrew קנה. — *Bel*, *Bal*, *Baal* (p. 45.); بعل in Arabic ſignifies *a lord*, *a maſter*, &c. which appears to be the true meaning of this Babyloniſh idol's name; and no proof is brought of its being in any ſhape the particular repreſentative of the Sun.—*Keren* or *kern* (p. 46.) ſignifies, in Arabic, *a horn*; قرن *keren* denotes alſo *junction* in general, and قران *keran* A *happy conjunction of the planets*: it is alſo an epithet ſynonymous to *Felix* or *Auguſtus*: hence صاحب قران *ſaheb keran* has been a royal title adopted by many Oriental princes, eſpecially by *Tamerlane* and by *Shah Jehan* the Great Mogul, (See Dict. p. 1033.)—ذو القرنين *Zulkernin* was alſo a title given to the two Alexanders, or *Caicobad* and *Alexander the Great*, (See Dict. سكندر). *Craneus* or *Carneus*, which Mr. Bryant mentions as titles of the Sun,

may poſſibly be merely the Greek termination added to كران *keran* or *geran*, كرانه *kerané* or *gerané*, which, in Perſian, mean *great*, *grand*, *exalted*, *excellent*; epithets naturally applicable by the Perſians to that ſplendid body which was ſo long the chief oſtenſible object of their worſhip. — *Oph* A ſerpent, (p. 49.) may perhaps be analogous to the Arabic افعي *efa* or *efai* A viper; whilſt اوب *aub* ſignifies in Perſian A *large ſerpent* or the *Python*; and *Abadir*, which he interprets the *ſerpent deity*, may poſſibly be the Perſian اوب ادر *aubadir* ſignifying a *fiery ſerpent*. — *Ain* A fountain, (p. 51.) is the Arabic عين — Under this article, a note occurs (p. 56.) relative to *Damaſcus*, which is a further proof how much a reſemblance of ſounds may miſlead where there is no radical knowledge. He ſays, *Damaſec* is the city of the prince; but whilſt it is impoſſible to make a city of *Dam* or *Ad-bam*, شيخ *Sheikh* A prince, &c. is a root widely differing from the terminating ſyllable of دمشق *Demſhek*, the common way of writing Damaſcus (See Dict.)— *Phi* or *fi* (p. 89.) في *Phi* in Arabic ſignifies the *mouth*: it is the genitive of فو *fu* or فوه *Phuh*; but it is alſo uſed in the nominative: whence في عين *Phi-aini* or *Phiainin* may imply, The *mouth of a fountain*. I ſhould much doubt, however, if *Pharaoh* can have any relation to this particle. فرعون *Phiraon* in Arabic ſignifies A *crocodile*; and the people of Egypt are called by them فرعون قومي *Phiraon Koumi* The people of the crocodile. It ſignifies alſo, metaphorically, a tyrant; but whether this meaning took its origin from the voracioufneſs of the animal, or the animal was ſo named from the brutality of the prince, it may be difficult to determine. Some learned men, it may be obſerved, however, have doubted whether this word was ever adopted by the Egyptian kings, or applied by their ſubjects; conſidering it merely as a name of contempt, beſtowed upon them by neighbouring nations. *Phialé* ſeems to be the Perſian پياله *pialé*, (it being common with the Ara-

bians and other nations to change the Perſian *p* into *ph*, as فارس for پارس Perſia; فيل for پيل An elephant, &c. *Pialé* ſignifies a phial, a cup, and alſo a large veſſel; and hence may imply any ſubterraneous baſon into which a river might diſcharge itſelf.—*Ai*, and *aia* (p. 90.) may perhaps be the Arabic اي *aya* اوي *awa*, which denotes a *manſion*, *dwelling*, *place of reſt*, *ſettlement or reſidence*; and, in that ſenſe, may apply to the combination of *Aigupt*, the dwelling of the Copts or Egyptians. With regard to *Athenai*, *Thebai*, &c. I ſhould hardly ſuppoſe, that theſe had any connection with the Eaſt; being mere Greek inflections. In which light I ſhould likewiſe view *Rom-a*, *Etn-a* (which he interprets the *country of Rom*, *of Etn*, &c); as I think it rather refining too much upon derivation to ſearch for occult Aſiatic meanings for mere Grecian and Roman terminations; which are ſo perfectly conſonant to the texture of the Greek and Latin tongues. As to *India*, which upon this etymology he would tranſlate The *Country of Ind*, it certainly was never known in that quarter of the world; the original word being هند *hind* An Indian, or the Indian nation; هندي *hindi*, or هندو *hindou* Indian, belonging to India, &c. هندستان or هندوستان *Hindoſtan* The country of the Indians. —*Macar*, which (p. 67,) he ſays is a ſacred Amonian title, and gives names in conſequence to many places, appears to be ſimply the Arabic مقر *Macarr*, which denotes a *place* of *reſidence*, a *habitation*, &c. *Macarron* is the ſame word, either in the plural, or pronounced with the *nunnation*. (In reading the Alcoran and other books in the ſolemn ſtyle, *on* is often the termination of the nominative caſe, *in* of the genitive or dative, and *an* of the accuſative; which, in common reading or converſation, is generally dropt: this is what Arabic grammarians call *nunnation*, See Arab. Gramm. p. 33, &c.). The ancient Gedroſia is now named Mocran.—*Melech*, (p. 70.) is Hebrew and Arabic for a *king*, and alſo an *angel*; as מלך and ملك *melek* or مالك *malek*; and ملكه *meleké* or *meleket* A *queen*.—*Anak*

(p. 72.) ſeems to be analogus to the Arabic عنق or إعنق *anak* or *unk*, which denote *Princes*, *chiefs*, *tall men*, &c.—*Sar* or *zar* (p. 73.) سر *ſer* or *ſar*, in Perſian, ſignifies The *head*, *ſummit*, *chief*, *principal*, &c. and is one of the moſt common compounds in the language; as, سردار *ſardar* A *general*, or *chief*; سرخيل *ſerkheil* The *commander of a troop*; سراخور *ſera-khur* The *maſter of the horſe*, &c. Placed after nouns, سار denotes *Magnitude*, *multitude*, and *ſimilitude*; as كوهسار *kuhſar* A *large mountain or mountainous country*; برگسار *berk-ſar Full of leaves*; شاه سار *ſhahſar Royal*, *like a king*. سارا *ſara* means *pure*, *excellent*, &c. سرا *ſera* is A *palace*; زار *zar* is an adjunct expreſſive of *place*, eſpecially where there is a great quantity of any thing, as لاله زار *laleh zar* A *bed of tulips*; گلزار *gulzar* A *roſe-garden*. زر *zer* ſignifies *gold*; زرسان *zerſan* Golden. A variety of other meanings may be given of thoſe words; which, in their natural, unforced ſenſes, will denote *Dignity*, *quality*, or *ſituation*, without having recourſe to the figurative ſignification of a *rock*, which is doubtful and unconvincing. It may alſo be obſerved in general, that all Perſian nouns (with very few exceptions) when applied to any thing having life, form their plurals in *an*; ſo that combinations of titles, ſuch as *ſar-an*, *ſar-on*, &c. are eaſily deducible from the ſame roots, without any compound, or adjunct. —*Air* (p. 92.) ایر *air*, in Arabic, denotes the *North* and the *Eaſt*; alſo a *ſcorching wind*; it ſignifies likewiſe a *hard ſtone*, *cotton*, &c. From another root, عبر *air* means a *caravan*, a *chief*, a *prince*, &c. ارا *Ara* implies *honey*, *ſweet dew*, *manna*, (and, as well as *ar*, *ir*, *or*) *fire*, *heat*, &c. *Ara* in Perſian expreſſes *Adorning*, *beautifying*, *ornament*, &c. all which ſenſes may eaſily be ſuppoſed to have entered into the compoſition of many names of places; as the accident of ſituation, elegance of buildings, the produce of the ſoil, or a reſpect for their chiefs, might ſuggeſt. The ſame idea may be likewiſe adopted

with regard to قير *kir*, قار *kar*, قور *kur*, &c. which in Arabic ſignify *Bitumen*, *pitch*, *camels*, &c. *Kar*, *kur*, *Karat*, *kirat*, &c. A *hill*, a *large ſtone*, a *tract of ſtony country*, *cotton*, &c. كار *Kar* in Perſian denotes *Art*, *commerce*, &c. whence we may eaſily ſuppoſe, *The country of bitumen*, *cotton*, or *camels*, *The caſtle on the hill*, *The city of commerce*, *The rocky region*, &c. &c.—*Col*, *cal*, *calah*, &c. (p. 93.) may be different modes of pronouncing the Arabic قلعة قلع *kala* or *kalat* (pl. قلاع *kyla*) which imply *Caſtles*, *towers*, &c. eſpecially on the tops of mountains or high grounds. — قلة Plur. قلل Arab. is A *hill*. — جب. *Gib* (p. 94.) in Arabic denotes a mountainous country, which is alſo expreſſed by جبل *Gibl*; whence comes *Gibraltar*.—تار *Tar*, in Perſian, is the ſummit or ridge of a mountain, &c. and and طور *Tur*, in Arabic, is generally uſed to expreſs *Mount Sinai*.—*Caph*, &c. (p. 95.) which is interpreted *A rock*, *promontory*, &c. has every appearance of being that fabulous mountain قاف *Kaf*, (ſee Dictionary) which the Arabians, Perſians, and other eaſtern nations have ſuppoſed, beyond all tradition, and long after Mohammed, to ſurround the world. It became therefore the ſubject of much fable, and of perpetual alluſion; every hill or promontory, which their writers meant to diſtinguiſh, (like Alps or Alpine with us) being called *Kaf* or *Kaph*. *Caph-el*, *Caph-ar*, and *Caph-arez*, may therefore be interpreted The *Mount of God*, the *Vulcano* or *mountain of fire*; the *Hill of the world*, &c. ارض *arez*, amongſt many ſignifications, denoting *the world*; without having ſeemingly any reference to the *Sun*; which, in a variety of places, Mr. Bryant lays down as an undiſputed fact, but without ſupporting it by the leaſt ſatisfactory authority. — *Beth* is the Hebrew בית, the Arabic being بيت *beit*: they both ſignify a *houſe*, *temple*, &c. اباد *Abad* is Perſian, and implies a *place of reſidence*. كو or كاو *Gau* or *kaw* (p. 98.) in Perſian, means a *hollow*, *low ground*, *or any excavation*; whence it might be applied to a *houſe in a bottom*, *a cavern*, or any thing ſimilar; it alſo denotes *magnificent*, *venera-*

ble, great, ſtrong, warlike, powerful. *Gaw* ſignifies likewiſe The *Sun*, with a variety of other meanings, ſee Dictionary. —*Thaman*, which (Vol. III. p. 10.) he ſays ſignified *eight*, in the ancient language of the country round Mount *Ararat*, where the ark is ſuppoſed to have reſted, is merely the Arabic ثمان *thaman*; and *ceman* or *ſeman* ſeems to be only that variation of ſound, given by the Perſians and other nations to the initial Arabic ث *t'h*, which they cannot pronounce: this renders it quite unneceſſary, therefore, to alter *Cemainum* or *Shemainum*, as he propoſes in the following page. There appears likewiſe a miſtaken conjecture (p. 12.) relative to the city of *Tabriz* or *Tauris* (the capital of the country called *Adherbijan* or *Azerbijan*, part of the *Armenia* and *Media* of the Greeks), which, he ſays, is named likewiſe *Albors* or *Albaris*. This he imagines to be a contraction of *Tabaris* or *Tavaris*; but the firſt is apparently Arabic, the other Perſian: برس and برص *bors* in Arabic have a great variety of meanings; the laſt, *inter alia*, ſignifying *leprous*; and, with the Arabic article prefixed, البرص implies *The moon*, from the ſpotted appearance of her diſk. تبريز or تابريز *Tabriz* is the name by which this place is generally known; and is conjectured to have been given on account of that healthineſs of ſituation, for which it has been much remarked; the firſt word implying *diſperſing a fever*, or *reſiſting an infection*: tho' it is not impoſſible, as this country was anciently famous for the adoration of fire, that the name ſhould have an alluſion to that circumſtance; for تابريز may be interpreted *Scattering heat, diffuſing ſplendor*, &c. البرس كوه *albors kuh* (The mountain *Albors*) is celebrated by Firdouſi: and it is mentioned, by Ali Yezdi, l. 3. c. 57. of his life of Tamerlane; but that is evidently *Caucaſus*, and not the place here referred to.

The difficulty, if unacquainted with the languages, of diſcovering the analogy of Eaſtern words by the eye or the ear, will evidently appear from a few examples. ارز (*Arz, arez*, &c.) in

Arabic, ſignifies *A pine*, or any *cone-bearing tree*; *a chief*; *robuſt*; *cold*; &c: (in Perſian) *Price*, *value*, *quantity eſteem*, *honour*. ارض (*arz*, *arez*, or *ardeb* Arab.) ſignifies the *Earth*; عرض (*arz*, &c.) *A preſent*; *an accident*; *deſire*; *plunder*; *an army*; *merchandize*, &c. —— عرس (*aris*) *Aſtoniſhed*; *a ſpouſe*; *wedlock*. عرص (*aris*) *Cheerful*.—ارش (*ariſh*) *A quarrel*, *a mulct for manſlaughter*. عرش (*ariſh*) *A throne*.—بتل (*betel*) *Cutting*, *ſeparating*.—بطل (*betel*) *A champion*; *heroic*; with numbers of others which might be eaſily adduced—Whilſt مصطفي (*Muſtafa*) *Excellent*, *ſelected*, is derived from the root صفي (*ſefi*) of the ſame ſignification.)—— محمد (*Mohammed*) *Deſerving great praiſe*; احمد (*Ahmed*) *More praiſe-worthy*. ممدح (*Mumeddeh*) or ممدوح (*Memduh*) *Praiſed*, *celebrated*; and ممدوحات (*Memduhat*) *Celebrated things*, are all brought from حمد *hemd Praiſe*.—انصار (*anſar*) *Defenders* (i.e. The citizens of Medina, who ſupported Mahomet). المنصور (*Almanſor*) *Aſſiſted*, *defended*, *celebrated for victories*, *auguſt*. مستنصر (*Moſtanſer*) *Imploring or receiving aſſiſtance* (names of two Khalifs) come from the radical نصر (*neſr*) *Victory*, *defence*, *aſſiſtance*.

Since writing the above, I have ſeen a Review of Mr. Bryant's Mythology, printed at Amſterdam: in which the authors appear to have greatly miſtaken that learned gentleman's ſyſtem; and to have expreſſed themſelves, at the ſame time, with an indecent petulance, which, for the honour of learning, it were to be wiſhed might never accompany a difference of opinion. If they will turn to his Preface, to volume I. of the Mythology, p. xiv. they will read "The miſtakes of "the Greeks in reſpect to ancient terms, which they ſtrangely "perverted, will be exhibited in many inſtances: and much "true hiſtory will be aſcertained from a detection of this pecu-"liar miſapplication." Many other paſſages clearly explain his plan: and one of his chief objects is thence to develope ancient mythology from the obſcurity in which the Greeks

had involved it, by corrupting the channels of derivation. He endeavours to penetrate therefore to the fountain head of language, of which he conſiders the Greek to be only a remote ſtream. His ideas, on this ground, are judicious; and he wanted only a knowledge of Eaſtern learning, to have made many curious and intereſting diſcoveries. With what propriety then can thoſe gentlemen triumph, and queſtion Mr. Bryant's knowledge of the Greek, when he profeſſedly goes to a higher origin for his Etymologies? Where is the juſtice of the following among many ſimilar criticiſms, "Αφιτας Apollo falſo fit ex *Apha*, "ignis, et *tor* turris; cum ſecundum certiſſimas linguæ ra-"tiones ab αφιημι oriatur? Where is the decency of "Cum "ubique in Bryantio temeritatis novitatem miraremur, exco-"gitare tamen non potuimus quis eum ſtupor tenuerit, cum hæc "ſcriberet?" (p. 68.)

P. 117. [c] See I. Diſſertation prefixed to Hiſtory of Engliſh Poetry, by the Rev. Mr. Warton.—See alſo The Hiſtory of the Decline of the Roman Empire, by Edw. Gibbon, Eſq. p. 246.

P. 120. [d] Olaus Wormius Liter. Runic, cap. 20. Bartholin Antiq. Daniæ, lib. ii. cap. 8. lib. iii. cap. 2. Lazius de Gent. migrat. l. x. fol. 573. and 1600.—— Olaus Rudbeck, cap. v. ſect. 2. Crymogæa Arngrim. Jon. lib. i. cap. 4. Mallet Introduction à l'Hiſtoire de Dannemarc, tom. ii. p. 9, &c. The Venerable Bede. And Johann. Ihre, Gloſſarium Suiogothicum, voce Oden, &c.

See Præf. to Alfred's Saxon Oroſius.

P. 124. [f] Mallet, Hiſt. Dannem, c. ii. —Preface to Alfred's Saxon Oroſius, by Spelman. Vit. Alfredi Spelm. Append. vi.

Among the *Tartar*, or more properly *Tatar* nations, who, with ſome ſimilar features, have, at the ſame time, in many points, a diverſity of character, are the *Moguls*, *Calmaks* or *Aluths*, the *Atracks* or *Turks*, the *Turkmans*, the *Uſbecs*, the *Canghelis* or *Kanklis*, *Cazelaks*, *Tangages*, *Kipchaks*, *Crims*, *Sartes*, the inhabitants of *Bokhara*, *Khata* or *Khoten*, *Toncat* or *Tangut*, and *Thibet*, the *Telanguts*, *Tumats*, *Virats*, *Cataguns*, &c.

P. 126. [h] Les Arabes et les Tartares ſont des peuples paſteurs.

Les Arabes ſe trouvent dans les cas generaux dont nous avons parlé, et ſont libres; au lieu que les Tartares (peuple le plus ſingulier de la terre) ſe trouvent dans l'eſclavage politique.—Ils n'ont point de villes, ils n'ont point de forêts, ils ont peu de marais, leurs rivieres ſont preſque toujours glacées, ils habitent une immenſe plaine, &c. L'Eſprit des loix, Liv. xviii. ch. 19.

[m] See Sir W. Blackſtone's Commentaries, Book ii. ch. iv. L'Eſprit des Loix, lib. xxx. ch. i. Dr. Robertſon's Charles V. vol. i. p. 15. 255. et ſeq. Millar on the Diſtinction of Ranks in Society, ch. iv. Voltaire Eſſai ſur l'Hiſtoire Generale, ch. xxiii. Sir John Dalrymple's Feudal Syſtem. Spelman on Feuds. Wright on Tenures. Gravina Orig. lib. i. §. 139. Crag. Du Cange, voce Feudum, &c.

P. 132. [n] A *fief* in Perſian is called بلوك *Beluk*, being deſcribed as a tract of country which a ſubject obtains by gift from the prince, by purchaſe, or by ſucceſſion; and holds for military ſervice. سيورغال *Siyurghal*, ſignifies alſo a *feudal tenure*. A *feudatory chief* or *military tenant* is called سپاهي — In Arabic اخذة *akhezet* and قطيعة *ketiat* are generally underſtood as *fiefs*: the firſt implying The receiving of lands from a chief; and the other expreſſing The cutting off a certain diſtrict from a greater, and giving it to a ſubject on certain conditions. As theſe words may however refer alſo to *copyholds* or *farms*, nothing concluſive can be drawn from them alone. زعامة *Ziyamet* in Arabic denotes alſo A *fief* beſtowed for *military ſervices*; and زعيم *zaym* from the ſame root A *feudal chief*, or *military tenant*. نفير عام *nefiri amm* implies A general ſummons of nobles to take the field with their military vaſſals.

See Dictionary كاو *Gao*, فريدون *Feridun*, رستم *Roſtam*, افراسياب *Afraſiab*, اسفنديار *Aſfendiar*, سكندر *Sikender*. See alſo *Khondemir*, *Tarikh montekheb*, *Shah namé*, &c.

See Pocock Specimen Hiſt. Arab. p. 65, 66. 74. Novairi's Hiſt. of the Hemyaret Kings, &c.

تاريخ المسلمين *Tarikhu'l Muſlimin*, or the Hiſtory of the Saracens, p. 135. D'Herbelot, p. 1017.

P. 135. [p] See Khondemir, Sherfeddin Ali Yezdi's Life of Tamerlane; Abul Pharaje Dyn. 10. D'Herbelot paſſim, &c.

[q] The number nine has been long in great veneration among the Tartars. All preſents made to their princes conſiſts, in general, of nine of each article. At all their feaſts this number and its combinations are always attended to in their diſhes of meat, and in their ſkins of wine or other liquors. At one entertainment, mentioned by the Tartar king Abulgazi Khan, there were 9000 ſheep, 900 horſes and 99 veſſels of brandy, &c. Even the roving Tartars rob the caravans by this rule; and will rather take nine of any thing than a greater number. Abulgazi Khan, in the preface to his hiſtory, ſays, "I have "divided it into nine parts, to conform myſelf to the cuſtom "of other writers, who all have this number in particular "eſteem." It appears to have been likewiſe a favourite myſterious number amongſt the Goths. We are told, that every nine years there was a ſolemn feſtival, when nine animals of every ſpecies were ſacrificed to their gods. Oden, they ſay, reſolving to die as a warrior before the approach of age and infirmity, called a general aſſembly of the Goths, and wounded himſelf in nine mortal places. See Adam of Bremen in Grotii Prolegomenis, p. 104. Mallet, Introduction à l'Hiſtoire de Dannemarc.

P. 138. [r] The reſemblance of the Tartar and European diets ſeems indeed to have ſtruck Voltaire. "Il parait que les "Kans Tartares etaient en uſage d'aſſembler des Diétes vers "le Printems: ces Diétes s'apelaient *Courilté*. Eh! qui ſait "ſi ces aſſemblées et nos Cours Plenieres, au mois de Mars et "de Mai, n'ont pas une origine commune? *Eſſai ſur l'Hiſ-* "*toire Generale*, ch. xlviii."—Abul Pharaje, p. 466. calls this Great Council قريلتاي *Kuriltai* or قعريلتاي *Kariltai*. Ali Yezdi, in his life of Tamerlane, writes it قورولتاي *kurultai*. See a magnificent deſcription of one, chap. 3. In the Khoraſmian dialect it is قورلتان *kuriltan*.

P. 139. [s] Blackſtone's Commentaries, Vol. II. p. 83.

P. 144. [w] Sadi, a Perſian moral writer of the firſt claſs, in

the preface to his Boſtan, making an eulogium on Providence, ſays, with much ſerioufneſs, That Omnipotence had provided ſo liberally for the nouriſhment of all his creatures, that even the Simurgh finds on the mountain of Kaf ſufficient for her ſuſtenance, notwithſtanding her immeaſurable ſize. See Dict. سیمرغ *Simurgh*, عنقا *Anka*, and قاف *Kaf*.

In many parts of the Eaſt, they ſtrongly perfume the bodies of the dead, that the demons may not approach them.

See Dict. پری *Peri*; دیو *Dive*; سلیمان *Soliman*; شادوکام *Shadukam*; بادیات الجن *badyatu'l'jinn*; جان بن جان *Jan ben Jan*. *Angelo* ſays, that the *Sabians* make the creation 370,340 years before the Chriſtian era, See Gazophylacium Ling. Perſ. p. 361. — حارس *Hares* ſignifies, a Guardian, governor, or protector; but on his fall his name was changed to ابا *Iba* The refractory; ابلیس *Eblis* The deſperate; and شیطان *Sheitan* The proud.— Many of the ideas relative to *Kaf* are even adopted in the Alcoran: they were the general belief in the days of Mohammed; and it was not till geography became better underſtood, in the Eaſt, that they diſcovered the ſeveral diviſions of *Kaf* to be *Caucaſus*, *Imaus*, *Atlas*, and other mountains in Aſia and Africa.—The *Peris* are by ſome writers ſuppoſed to be all females, and the *Dives* males; but without having any communication; each having the ſeparate power of continuing their ſpecies: yet, in the *Tahmuras namé*, we find the brothers of the *Peri Merjan*; and the *Caherman namé* mentions often the kings of *Shadukam*.

P. 146. [2] The moſt famous taliſmans, which rendered them proof againſt the arms and magic of the Dives, were the مهر سلیمان *mohur Solimani*, or The Seal of *Soliman Jared*, the fifth monarch of the world; which gave to its poſſeſſor the command of elements, demons, and of every created thing. The سپر *Siper*, or Buckler of *Jan ben Jan*, more famous in the Eaſt than the Shield of *Achilles* among the *Greeks*. The جبه *Jebeh* or the Impenetrable Cuiraſs; and the تیغ آتش *tigh*

atiſh, or the Flaming ſword. Among the dreadful creatures of the imagination, which winged the heroes of *Perſia* from region to region, were the *Rakſhé*, whoſe ordinary food was ſerpents and dragons. He had long rendered the Dry Iſland inacceſſible, till ſubdued by Houſheng, king of Perſia, or by his father Siamek Shah, who tamed, and mounted him in all their wars with the Dives. The *Sobam* had the head of a horſe with four eyes, and the body of a flame-coloured dragon: he was conquered by a famous Perſian warrior called *Sam Neriman*. The *Ouranabad* is deſcribed as a fierce-flying hydra. The *Ejder*, *ezſhder* or *ezſhdeha*, are dragons of different kinds. The *Syl* appears to be the Baſiliſk, having a face ſomewhat human, the ſight of which makes every creature to fly; the near approach being certain death. See Dictionary صحام *ſoham*, وراناباد *ouranabad*, رکشه *rakſhé*, اجدر *ejder*, اژدر *ezſhder*, اژدها *ezſhdeha*, صل *ſyl*.

The preſent made by the Simurgh of her feathers to Tahmuras, according to Eaſtern writers, gave riſe to the faſhion of plumed helmets.—This prince was ſurnamed *Beniavend*, Armed at all points; and *Divebend*, Chainer of Dives. *Merjan* ſignifies A pearl.

See *Shah namé* خوان ششم و کشتن رستم ارژنك دیو *Khan ſheſhum*, *wa keſhten Roſtám Arzſhenk Dive*, The ſixth adventure, and the ſlaughter of the *Dive Arzſhenk* by *Roſtam*. In the next is his combat with the دیو سپید *Dive ſepid* (white Dive). *Ferduſi*, who may be called the *Homer* of *Perſia*, employed thirty years in the compoſition of this work. He died at an advanced age, in the year 1018. See alſo Gazophylacium Ling. Perſ. p. 127.

P. 147. [y] [z] See Diſſertations prefixed to the Rev. Mr. Warton's Hiſtory of Engliſh Poetry; and Obſervations on the Faery Queen, p. 63.—In the Perſian Romances, we find nations with the heads fiſh, dragons, &c. as سرماهي *ſer mahi*, سرازدها *ſer ezſhdeha*. We have alſo the نیم سر *nim ſer* The half heads,

and دوال پاي *duwal pai* The leather ſtrap legs. But one of the moſt ſingular creatures is the نيم جزء *nim juzé* or نيم چهر *nim chehr*; which is ſuppoſed to be a human figure ſplit in two; the male being the right half, and the female the left: they have, of conſequence, half a face, one eye, one arm, and one foot, on which they run with incredible ſwiftneſs; and are imagined to be very dangerous and cruel. تنين—— *tennin*, ثعبان *ſaban*, and other Arabic words uſed to denote Dragons, are only, radically, Large Serpents. عنقا *Anka* ſignifies An eagle, length of neck, &c. from the root عنق *ank*, A neck. عفريت *Afrit* A cruel or dangerous man, from the root عفر *yfr*; hence A giant, genie, demon, &c.—— غول *Ghul* Any thing terrifying, which ſuddenly deprives people of their ſenſes. جن *Jenn* A demon, a ſpirit. This root ſignifies, *inter alia*, Covering, concealed, interior, dark. See جنون and جان.

P. 150. [a] See Dictionary ماء

P. 150-2. [b c] Father Angelo obſerves, that Magic is an art publicly taught by the Perſians and Arabians. He knew a rich enchanter of Baſſora, a man much reſpected; whoſe ſcholars were ſo numerous, that they poſſeſſed one entire quarter of the city. At the ſound of a certain drum, accompanied by a kind of chaunt, they became, like demoniacs, ſuddenly inſpired with a real or affected phrenzy; during which they devoured fire publicly in the ſtreets. This is a trick not uncommon with European jugglers. Theſe magicians, by way of diſtinction, wore their hair very long. See *Gazophylacium Linguæ Perſarum*, p. 155. Angelo went miſſionary to the Eaſt in 1663. See alſo Hyde's Religio Veterum Perſarum, cap. 18 and 19.

[d] The words expreſſive of Taliſmans, Amulets, Faſcination, and Spells, are very numerous both in *Perſian* and *Arabic*. I ſhall mention a few. نشرة *nuſhret* An amulet for preventing or curing inſanity, or other malady. قبله *keblé* A philtre by

which necromancers pretend to reconcile enemies. غزغاو *ghezſhghaw* or غجغاو *ghejghaw* Tufts made of the hair of ſea-cows, and hung round the necks of horſes, to defend them from faſcination. شبارق *ſhebarik* A tree of which they make amulets for the ſame purpoſe. عزيمة *azimet* An amulet, incantation, or ſpell againſt ſerpents, diſeaſe, or other evil. سلوانة *ſulwanet* Shells, rings, or beads uſed as amulets. سلوان *ſulwan* denotes, Water poured from a kind of ſhell, or upon earth taken from the grave of a dead man, which they drink to the health of a perſon; as a cure for love, or any ſevere affliction. عطفة *atfet* Small beads hung by women round their necks, as a charm to gain the affections of their lovers. عقرة *akret* A ſpherical amulet, worne by ſome women round their waiſts, to prevent pregnancy; and by others to favour a conception, اخذة *akhzet* An amulet in form of a knot, which women wear to keep their huſbands faithful. نيرنك *nirenk*, نيرك *nirek*, حمايل *hemail*, تعويذ *tawiz*, معقاد *mikad*, متمم *mutemmim*, غز *gezz*, خرز *kherez*, كحال *kehal*, وجيهة *wejihet*, رغب *rab*, قرزحلة *kyrzehlet*, معوذ *mawiz*, ſignify amulets made of ſhells, beads, tufts of wool or hair, dead mens bones, &c. نجو *neju*, فرهست *ferheſt*, رقي *reki*, شوء *ſhuh*, لعطة *latet*, نظرة *nezret*, &c. imply Faſcination or malignant eyes. خرچاره *khercharé* is An aſs's head placed upon a pole in a garden, &c. to guard it againſt faſcination.

The following account of the diſcovery of hidden treaſure is given by the Vizir Nezam.—A prince, named Emir Iſmael, having defeated another chief, called Amrou Leis, who was ſuppoſed to be very rich, ſearch was made for his treaſure; but in vain. One of the Emir's female ſlaves accidentally undreſſing to bathe on the terraſs of the palace, having laid down her girdle, ſet with large rubies on a white cloth; a hungry kite obſerving it, and ſuppoſing the red ſtones to be

bits of meat, pounced upon the girdle and carried it off. The damſel inſtantly gave the alarm to the guard; and a number of horſemen were diſpatched to keep the kite in view; who dropt it after a long purſuit, when it fell into a well. A man was immediately let down, who diſcovered in the ſide of it a large cavity, where a vaſt number of cheſts had been lodged, which proved to be the very treaſure the Emir had been ſo long in queſt of, to the amount of about 4,000,000l. ſterling.—Burying treaſure is alſo common among the Tartars: and ſheets of gold, jewels, and rich moveables, are often interred along with the chiefs and their wives. See Abulgazi Khan's hiſtory; alſo Archeologia of the Society of Antiquaries, Vol. II. p. 222.

The ancient Perſians durſt not, by their religion, extinguiſh fire with water, but endeavoured to ſmother it with earth, ſtones, or any thing ſimilar. This method would not ſoon extinguiſh a blazing foreſt.—The Parſis of Guzerat are ſtill guided by the ſame hurtful ſuperſtition. See Anquetil's Zend Aveſta, Vol. II. p. 567.

P. 156. [e] See Dictionary ماء

P. 162. [h] كوسه نشين *Kouſa niſhin* ſignifies, The beardleſs old man ſitting or mounted. During the time of the Mohammedan Sultans of Perſia, this ceremony was called, in Arabic, ركوب الكوسج *rokubu'l'kouſej* The proceſſion of *Kouſej*, which is ſynonymous. — D' Herbelot obſerves, that a burleſque farce, ſomewhat reſembling this, was anciently cuſtomary in Italy about the middle of Lent.—September in Perſia is named *Mihr*, the angel ſuppoſed to ſuperintend the orb of the Sun; and the 16th day of every month is alſo called *Mihr*: in conſequence of which, they imagined, that the horn of an ox (a creature ſacred to the Sun) killed on that day, muſt be impregnated with extraordinary anti-demoniacal virtues.—M. Anquetil ſays, that the Parſis always carry about them papers ſo prepared, as a defence againſt the Dives, and a preſervative from every diſtemper of body and mind. Zend Aveſta, Vol. II. p. 113.

نوشته گزدم *nuſhtei guzſhdum* or رقعهٔ گزدم *rukai guzſhdum* Scorpion ſpells.

مرد گیران *merd giran* Taking or commanding men. The author of the *Farhang Jehangiri* makes this feſtival to have continued during the five laſt days of this month: but others confine it to the fifth. At different periods, and in different provinces, both cuſtoms might have been reſpectively adopted. See alſo Hyde's Religio Veterum Perſarum, cap. 19 and 20.

P. 163. [i] See Dictionary مسلحة *muſelaat* and باد انگیز *bad engiz*. See D'Herbelot Bibliotheque Orientale, p. 87. alſo under عمرو *Amru* عمر *Omr*, pronounced by us Omar.

P. 165. [k] It is not a hundred years ſince the conjuration of witches, demons and fairies, was commonly practiſed and taught in London by Lilly and others. Even men of learning and ſound judgment, in other reſpects, were ſtrongly impreſſed with a belief in thoſe ſupernatural beings, and of the power of ſpells in commanding their ſervice. In the Aſhmolean Muſeum at Oxford are various formularies of invocation and incantations, collected by the very learned and ſenſible founder, who was ſtrongly tinctured with thoſe prejudices. See Aſhmole's Collect. of MSS. N° 8259. 1406. 2. See alſo the Lives of John Lilly and Elias Aſhmole, Eſq. likewiſe Dr. Percy's Relicts of Ancient Engliſh Poetry, Vol. III. p. 213, 214. — Conjurers, witches, and ſorcerers, are accurately deſcribed in our law books. Hawkins (in his Pleas of the Crown) ſays, "*Conjurers* are thoſe "who, by force of certain magic words, endeavour to raiſe "the devil, and oblige him to execute their commands. *Witches* "are ſuch who, by way of conference, bargain with an evil "ſpirit to do what they deſire of him; and *Sorcerers* are thoſe "who, by the uſe of certain ſuperſtitious words, or by the "means of images, &c. are ſaid to produce ſtrange effects, "above the ordinary courſe of nature." All which were anciently puniſhed as heretics by ſentence of the Eccleſiaſtical courts, and burnt by the writ *De heretico comburendo*. See Lib. 1. p. 5. By the Common Law, they could only be pilloried. 3 Inſt. 44. H. P. C. 38. But by Stat. 1. James I. c. 12. theſe offenders are divided into two degrees: thoſe of the firſt degree, with their acceſſories before the fact, ſuffering as felons without benefit of clergy. Theſe are of four kinds; "1. Such as

" ſhall uſe any invocation or conjuration of any evil ſpirit,
" 2. That conſult, covenant with, entertain, employ, or re-
" ward any evil ſpirit, to any intent. 3. As take up any dead
" perſon's body, or any part thereof, to be uſed in any manner
" of witchcraft. 4. Or that exerciſe any witchcraft, inchant-
" ment, charm or ſorcery, whereby any perſon ſhall be killed,
" deſtroyed, conſumed, or lamed in his body or any part
" thereof." And tho' a ſpirit doth not actually appear upon upon invocation, &c. or tho' a dead perſon, or part of it, be taken up to be uſed, and not actually uſed; they are ſtill within the ſtatute. — This law, which would diſgrace the moſt ſtupid of nations in the moſt barbarous ſtate of ignorance, was not repealed till the 9th Geo. II. If we keep ſuch circumſtances in view, and pay a proper attention to Chronology, when we read, we ſhall not, with any regard to juſtice, look down with contempt upon the manners and beliefs of diſtant times and diſtant countries.

P. 167. [1] Some combats with the Dives have been ſlightly mentioned (p. xxxvi.); previous to which, great preparations were made by the heroes to arm themſelves with ſpells, as a defence againſt their enchantments; accompanied with ceremonies differing little from thoſe afterwards practiſed by our European knights, when ſetting out to engage with necromancers or giants. See Dictionary اهرمان—A duel in Arabic is called وقيعة الاثنين *wekyatu'l'eſnein* The combat of two.—See Dictionary اسفنديار *Aſfendiar.* He was ſon to Kiſhtaſb, the fifth king of the Kaianian dynaſty, and father of Ardeſhir Dirazdeſt, the Artaxerxes Longimanus of the Greeks.—See *Shah namé* for a great variety of thoſe ſingle combats; alſo the *Houſheng namé*, *Iſkender namé*, *Tahmuras namé*, and other Eaſtern books of Poetry and Romance. — See Khondemir; The Leb Tarikh, in the Life of Kai Khoſrou; D'Herbelot Bibliotheque Orient. p. 716; and Dictionary دوازده رخ *Duazdeh rokh* The twelve heroes. This is a combat preciſely ſimilar to that of the Horatii and Curiatii of Rome and Alba.

البطل *Albatal* ſignifies, The knight. He was alſo named

سيد بطل *Seidi batal* The lord knight. He was killed in the year of the Hejra 121. (A. D. 738.) جعفر الصادق *Giaffar al Sadac*, Giaffar the Juſt, was born at Medina, in the year 83 of the Hejra (A. D. 699.) and died in the year 148 (A. D. 764.) M. D'Herbelot ſeems to think that thoſe two were the ſame perſon: but an attention to their dates, in which the Eaſtern writers are very particular, does not ſeem to juſtify the ſurmiſe. This learned Orientaliſt ſays, that in the French king's library there is an Arabian manuſcript, called *Seirat al mujahedin* (The lives of warriors); in which there is an abridgement of Albatal's life: alſo that there is another larger work filled with moſt wonderful feats of arms. Bibl. Orient. p. 193. 399.

P. 168. [m] See *Ben Shunah*, *Khondemir*, *D'Herbelot*, p. 371.

[n] جريده *jeridé* is a branch of a palm tree ſtript of the leaves. —قنا *cana* are canes, the hollow parts of which are filled with ſome ſolid body. Of theſe they generally make the Arabian ſpears. دريبة *derit* is a ring, at which they dart a javelin, or endeavour to carry it off on the point of a lance. — See alſo Hiſtoria de las Guerras Civiles de Grenada.—The *Jerid Oiné*, D'Herbelot ſays, was a common exerciſe among the Turkiſh cavaliers in the Atmeidan or Hippodrome at Conſtantinople. Bibl. Orient. p. 383. — The word *caitiff*, which in times of chivalry was often given by one knight as a term of reproach to another, has been ſuppoſed to be derived from the Italian *cattivo* or the Spaniſh *cautivo*, a captive, &c. It is poſſible, however, that it may be only a ſlight alteration of the Arabian word خطاف *khattaf* A raviſher. As one of the great ends of the inſtitution of chivalry was to protect the ſex, a violation of this important point was juſtly marked with every circumſtance of infamy. It was chiefly applied to thoſe giants or governors of caſtles, who made a practice of carrying off and impriſoning the undefended fair: and ſeems, in conſequence, to be much more applicable to them than Captive; which carried along with it no ſuch diſgraceful idea. — I have ſometimes been alſo induced to think, that there is ſome affinity between the word *Knight* and نخط *Nikht*, which ſignifies thoſe who tilt with or throw ſpears, in order to ſhow ſtrength and dexterity.

P. 170. [o] See Eſſay on the Poetry of Eaſtern nations, by W. Jones, Eſq; ſubjoined to the Life of Nadir Shah, 8vo, p. 133. For various ſpecimens of their elegies and other compoſitions See *Poeſeos Aſiaticæ Commentarii, auctore Guilielmo Jones*, 8vo. See alſo *Supplement à l'Hiſtoire de Nader Chah*, 4to. tom. II. p. 231. et ſeq. by the ſame learned and ingenious author.—See Dict. والہ *waleh*, مدلہ *mudalleh*, مہوس *muhawwis*, ہایم *haim*, شیدا *ſhida*, شقتہ *ſhufté*, شوریدہ *ſheridé*, الفتہ *alufté*, &c. ſignify, Diſtracted, inſane, deſperate, furious, frantic, melancholy, mad with love. مجنون *Mejnun* is the ſurname of one of the moſt celebrated Eaſtern lovers, and it implies Furious, frantic, mad, ſee ليلي و مجنون The loves of *Leila and Mejnun*, by the celebrated Perſian poet *Jami*. عشوا *aſhwa* denotes Blind with the madneſs of love. علوق *uluk* ſignifies Love and Death. متيم *metim* The Captive of Love; one who ſubmits to ſlavery or the meaneſt employment, to have an opportunity of ſerving or admiring his miſtreſs.

p. 174. [q] See ch. 24, 25, and other paſſages of Ali Yezdi's Hiſtory of Tamerlane, for many grand feſtivals given by that prince; eſpecially on the marriages of his grandchildren in 1404. The palace which he then built, on a plain called *Kanigul* (the mine of flowers), was a ſquare of 1500 cubits, chiefly of marble, encruſted on the outſide of the principal apartments with porcelaine; and in the inſide with ivory, ebony, gold, and precious ſtones.—A trifling obſervation which occurs in this place ſhows, that the contempt with which Europeans honour the Tartars and other Eaſtern people, is perfectly reciprocal—"The European ambaſſadors were alſo invited to the great banquet, and partook of the diverſions; for even the Kaſſes (a very minute animal) have their place in the ocean."

P. 177. [r] Mahmoud's queen, mentioned in the text, was the daughter of the Khan of Turkeſtan. جميلہ قندهاري *Jemila Khandahiri* may be interpreted the *Beauty of Khandahar*. Mahmoud was the Great Sultan of Ghezna, who conquered Hindoſtan, and many other kingdoms in the Eaſt, at the end of the tenth and beginning of the eleventh centuries. See

Notes to p. vii and viii of this Dissertation. See also Abulpharaje, p. 429.

Sultan Malekshah, surnamed جلال الدولت و الدين *Jelal eddoulatu eleddin* (The glory of the state and of religion), of whom mention has been so often made in this Dissertation, was the third Sultan of the Seljukian dynasty; and great grandson of *Seljuk*, a Turcoman or Tartar nobleman, who was the founder of the family. The magnificent solemnity mentioned by the Vizir Nezam happened about the year 1076; though historians have hitherto fixed it some years earlier, on the coronation of Malekshah; but the Vizir's own account is undoubtedly superior authority. See D'Herbelot, p. 544, &c.

P. 179. [t] See *Las Guerras Civiles de Granada*. As it is several years since I saw this book, and now quote from memory, I cannot refer to the particular passages.

P. 181. [u] The Arabians and Persians, it may be here observed, have a gamut or musical scale, which they call *Durri mufessel* (Separate pearls); whence the old mode of teaching vocal music in Europe, by what is vulgarly called *Sol-fa-ing*, seems to have been borrowed; their notes being named *A la mi ré*; *B fa pé mi*; *C sol fa ut*, &c. See Dictionary در منفصل

P. 182. [w] See Gazophylacium Linguæ Persarum, p. 175. D'Herbelot, p. 337.

P. 185. [x] "O true believer, the law of retaliation is allowed you for the slain: the free shall die for the free; and the servant for the servant; and a woman for a woman: but he whom his brother shall forgive, may be prosecuted and obliged to make satisfaction, according to what is just, and a fine shall be set on him with humanity. This is indulgence from your Lord, and mercy *. — And when the slayer shall be pardoned (in consequence of making satisfaction), he who hereafter shall transgress (by killing the slayer) shall suffer a most grievous punishment. And in this retaliation ye have life."—In another part he says, "Whoever shall take a vengeance equal to the injury which hath been done; and shall be afterwards unjustly treated, verily God will assist him." See Alcoran, chap. ii. iv. and xxii.—M. D'Herbelot, after the

paſſage marked above with the aſteriſm *, inſerts theſe words, "Mais celui qui pardonnera au meurtrier obtiendra la miſeri-" corde de Dieu, &c." but I can diſcover nothing correſponding to it in this part of the Alcoran. See Bibliotheque Orientale, p. 294.

The Sonna is a collection of the ſayings of Mohammed, or the traditions of his widows and companions. By the Turks and other followers of the ſect of Omar, they are conſidered with a reſpect little inferior to the Alcoran; but they are rejected by the Perſians and the other adherents of Ali. See Dictionary سنه *ſonna* and ديۃ *diyet*.

The *Fredum* was a late introduction into the ancient European Code; being unknown in the older capitularies; and ſeems to have been intended by the magiſtrate as an additional check to private revenge. It was a ſum paid by a criminal to the king, or to his feudal ſuperior, for protection againſt the relations of the deceaſed, after they had accepted a compoſition. It was in general equal to a third part of this compoſition; but varied often, in proportion to the difficulty of protecting the perſon who had committed the violence. See *Monteſquieu de l'Eſprit des Loix*, liv. 30. chap. xx. Dr. Robertſon's Cha. V. vol. i. p. 361.

قصاص *keſas*; قود *kawed*; اباءۃ *ibaat*; بوا *bawa*; پاداش *padaſh*; تاوان *tawan*; تار *tar*; مقتص *muktyſs*; ثار *far*. Signify The Law of Retaliation, or puniſhment by that law; killing one for the murder of another. اقصاص *ikſas* and امثال *imſal*, are nearly ſynonimous; but more ſtrictly denote, Eye for eye, limb for limb, &c. ظلف *zelif* Shedding much blood with impunity. بضرا مضرا *byzran myzran* Blood ſhed unrevenged. هدر *hedir* Permitting blood to be ſhed unrevenged: this word alſo implies, a worthleſs fellow. موتور *mawtur*, ياتاراۃ *yatarat* One who does not revenge the death of his friend (from cowardice or other baſe motive). متدي *muttedi* Receiving money, &c. as an expiation for murder. غوز *ghur* Expiating murder by a mulct. ارش *erſh* A fine for the ſhedding of blood.

The firſt month *Muharrem*, the ſeventh *Rejeb*, the eleventh

Dhulkaadé, and the twelfth *Dhulhajjé*, were eſteemed ſacred in Arabia from the oldeſt times: and, excepting by one or two tribes, were ſo religiouſly obſerved, that if a man met during that time the murderer of his father, he durſt not offer him any violence. The hiſtory or traditions of the old Arabs do not mention above ſix tranſgreſſions of this law; and theſe are ſtiled Impious wars. As three of thoſe ſacred months, however, followed cloſe together, they uſed ſometimes to diſpenſe with the obſervation of *Muharrem*; keeping the next month (*Sefer*) ſacred in its room. Mahomet adopted theſe obſervances; with an exception to the mode of transferring a month; which he declared to be a profane innovation: but he gave his followers permiſſion to attack at all times Infidels, or thoſe who did not pay a proper regard to the inſtitution. See Prelim. Diſc. to Sale's Alcoran, p. 196.

The *Treuga Dei* or *Truce of God*, was adopted about the year 1032, in conſequence of a pretended revelation of a biſhop of Aquitaine. It was publiſhed in the time of a general calamity; and it made ſo deep an impreſſion on the minds of men, that a general ceſſation of private hoſtilities was obſerved, we are told, for ſeven years; and a reſolution formed, that no man ſhould, in time to come, moleſt his adverſary from Thurſday evening till Monday morning. The *Pax Regis* or *Royal Truce* was an ordinance of Lewis VIII. King of France, A. D. 1245; by which the friends or vaſſals of a murdered or injured perſon were prohibited from commencing hoſtilities till forty days after the commiſſion of the offence. Dr. Robertſon's Charles V. vol. i. p. 336-8.

P. 188-9. [z a] See D'Herbelot, p. 17, 333. Sale's Prelim. Diſc. p. 38, &c. Code of Gentoo Laws, p. 88. See alſo Dictionary لوم *lum*: لوع *lua*: هاع *haa*: مكرز *mekerz*: ليم *leim*: لامان *laman*: هجرس *hejeres*: ناكس *nakes*: وزغ *wezegh*: ſignify A miſer; avaricious; covetouſneſs, cowardice, baſeneſs, worthleſſneſs, and every villainous property of man. نان و نمك خايني *nanu nemek khayini* A bread and ſalt traitor; he who betrays his patron, maſter, hoſt, or benefactor. See alſo Abulgazi Khan's Hiſtory of the Tatars.

P. 191. [c] اتو *atu*, برطیل *bertil*, رشو *reſhu* Bribing a judge or great man, to obtain any thing contrary to juſtice. رشوت *reſhwet*, یاده *yadé* or یاذه *yazé*, بدکند *badkund*, باره *baré*, ارش *erſh* A bribe to a judge. رایش *raiſh* A broker employed to bribe a judge. مدلی *mudli* Offering money to a judge, in order to corrupt him. نظارة *nezaret* denotes the technical language of the Arabian lawyers. هولة *hawlet* A ſacred fire, over which witneſſes uſed to ſwear.

193. [b] See the *Shah namé*, under the title of گذشتن سیاوخس از کوه اتش *guzeſhteni Siavekhſh az kuhi atiſh* The paſſing of *Siavekhſh* through the flaming pile. Though the whole of this anecdote may be fiction, as part of it undoubtedly is, ſtill I muſt repeat, that *Firdouſi* would not have mentioned this mode of trial, had it been unknown in Perſia. —— See alſo Code of Gentoo Laws, p. lviii, &c.

[c] نگارستان *nigariſtan* The gallery of pictures: a work ſomewhat reſembling the Guliſtan; being an agreeable miſcellany in proſe and verſe. The anecdotes in it are in general conſidered as founded on real hiſtory.

The ſubjects which fill the preceding ſheets are by no means exhauſted; and I had originally intended to have introduced a much greater variety of the cuſtoms, inventions, and ideas of the Eaſt: but too inceſſant employment has prevented the accompliſhment of my deſign. I never was in thoſe countries, and I may have fallen, of conſequence, into errors, as well in the Dictionary as Diſſertation, which a perſonal obſervation of the manners and languages of the people could alone have enabled me to avoid. The candid will correct, and perhaps pardon ſuch miſtakes. Lexicons of high authority are not free from faults; and I preſume not to be more perfect. The painful difficulty of ſuch labours might plead indeed a general apology; for, as Scaliger juſtly obſerves, *Omnes partarum facies hic labor unus habet.*

THE END.

A

LETTER

TO

NATHANIEL BRASSEY HALHEAD,
ESQUIRE.